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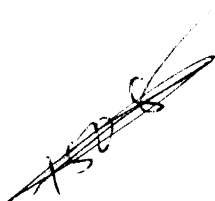
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HISTORY OF INDIAN EDUCATION

By

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Dedicated to :

ACHARYA NARENDRA DEVA

A THINKER AND AN EDUCATIONIST

who has always served the cause

OF

INDIAN EDUCATION

THROUGHOUT HIS LIFE

PREFACE TO THE THIRD EDITION

We are glad to place before the readers the present edition of History of Indian Education. As the former edition of this book received encouraging reception and appreciation both in India and abroad, it has been our endeavour to maintain that impression and goodwill by thoroughly revising the book and bringing it upto-date suiting to the needs and tastes of the readers.

In this edition the treatment of various events in the field of India education has been more analytical and detailed so as to bring out clearly the various implications and impacts of those developments upon the progress of education at all stages in this country. It has also been our attempt to incorporate in the book the latest events and informations regarding educational developments in the wake of a planned system and rapid transition oriented towards the building up of a New India committed to the establishment of a new socio-economic order. Adequate suggestions have been made, wherever necessary, in the book to reform some of our centuries-old educational defects which have unfortunately hampered the unobstructed growth of education in India so far.

I shall feel myself amply rewarded if the book is able to interest and benefit those of the keen readers and students of History of Indian Education for whom it has been written.

AUTHOR

PREFACE

The first **Hindi edition** of this book was published in the year 1953. As there was no other book on the subject which described the chronological development of Indian Education from ancient to modern times in a single volume, the Hindi edition of this book became very popular with the teachers and students of Indian Education. After the Uttar Pradesh Government honoured the book by awarding its first prize in 1954, the merit of the book came to be recognised in a still wider sphere and as such there was a pressing demand for the English version of the book, particularly from the non-Hindi speaking regions of the country as well as those students of Indian Education who offer English as the medium in their examinations. The present effort is mainly directed to fulfil the needs of such readers.

This volume, though mainly prepared on the basis of the Second Hindi Edition published in the year, 1955 is not merely confined to a literal rendering. As a matter of fact, adequate and necessary liberty has been taken to make the book more suitable and up-to-date by making certain additions of the latest developments in the sphere of education in India. Thus an attempt has been made to make this volume as complete and up-to-date as possible from the ancient to modern times.

I am very much grateful to my friend Sri D.S. Yadav, Asstt. Professor, B. R. College, Agra, who helped me in preparing this volume. My thanks are due also to my publishers who tried to make the book available as early as possible. I hope this volume will cater to the needs of students, teachers and all those interested in Indian Education.

LUCKNOW UNIVERSITY

January, 1956

AUTHOR

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BOOK-FIRST

Ancient Education

CHAPTER I

VEDIC EDUCATION

The attitude to life

“The present is embedded in the past” is a well-worn truism. The glory of ancient India, while illuminating the present, makes her future fascinating. The unique feature of ancient India is that the formation of her civilisation was influenced not so much by political, economic or social factors as by religion. Well-nigh all the spheres of life were dominated by religion. Indian culture is suffused thoroughly by religious sentiments. The approach of our forefathers to life, their subtle analysis and codification of duties, all indicate their cherished spiritual values. Their political as well as social realities, were not circumscribed within the narrow geographical bounds. Their attitude to life was characterised by width of outlook and they identified their duty with the devotion to the ideal of ‘sumum bonum’ of mankind.¹ India did not remain contented with the evolution of her territorial and ethnic culture; she gave birth to the conception of ‘the Superman’; and the multi-faceted progress of all mankind became the sole objective of her civilization. Even today, inspite of her social and economic backwardness and handicaps, she has a message of peace and of higher spiritual values and serves as a solace to the world torn of mutual hatred, distrust and jealousies.

A novel and strange thought-current emerging from religious predominance in the political, economic and social spheres, flooded the vale of life in the Vedic India. The ancient Hindu polity, eschewing the impenderables of violence, friction and self-aggrandisement, was based on the principles of love,

1. सर्वभूत हिंसे रताः

honourable conduct and good behaviour. The development of the individual was sought to be identified with that of the group. In the economic sphere also the activities were controlled primarily by religious feelings, so much so that the entire fabric of society was poised on the basic spiritual sentiments and noble principles. Life had a definite aim, an ideal; and the attainment of that ideal was thought to transcend all material achievements. The educational evolution in ancient India was also founded upon this principle. "Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part of religion. It was sought as the means of salvation or self-realization, as the means to the highest end of life, viz. 'Mukti' or Emancipation."¹

The creation of entire Indian literature, science and arts in the past reflected but her endeavour to reach the same destination. The ancient Indian literature is, as it were, the vehicle of religion, as has been observed by Macdonnell, "Since the birth of the oldest Vedic poetry, we find Indian literature, for a period of more than a thousand years, bearing 'an exclusively religious stamp'; even those latest productions of the Vedic age which cannot be called directly religious are yet meant to further religious ends. This is, indeed, implied by the term *Vedic*, for *Veda*, primarily signifying *knowledge* (from root *Vid*, to know), designates 'sacred lore' as a branch of literature."²

Some Essential features of Ancient Indian Education :

Ancient Indian Education has been evolved strictly on Indian epistemological and philosophic traditions. The idea of the ephemerality of life and the world, the concept of death and the futility of mundane pleasures, have provided them with a special angle of vision. In fact the entire educational tradition

1. Dr. Radha Kumud Mukerjee : *Ancient Indian Education*, Macmillan & Co., London (1947), Prologue XXI.
2. Macdonnell : *Sanskrit Literature*, p. 39

originated in these principles. That is why the Indian sages devoted themselves to the study of a Supra-sensible world and spiritual Deity and moulded their life accordingly. They never took the material world seriously and all their faculties instead of affecting the advancement of external being, sought to create and expand the inner self. Though Death did not excite fear in them because they regarded it as an inevitable natural phenomenon, yet they conceived of an eternal life in order to get everlasting riddance from this mortal coil and death. Accordingly, the world generally appeared to them illusory, and the state of oneness of the soul with Divine Being, was regarded as the supreme reality. Therefore, the ultimate aim of education, emerged as the *Chitti-Vritti-nirodha* (the inhibition of mental activities connected with the so called concrete world). It might, however, be added that education did not neglect the development of the pupil's powers for his all-sided advancement.

During the ancient times in India, the pupil, away from the haunts of din and distractions of the material world, amidst beautiful natural surroundings, sitting at the feet of his teacher would comprehend all the intricate problems of life through listening, intellection and meditation. He was made to lead an unsophisticated and chaste life. He would not remain contented with mere bookish learning but acquire fairly practical knowledge of the world and society through his close contact with the people. "Only the mental realisation of Truth—an analytical current of thought— would not be sufficient, though in the initial stages that too was essential as an object." ¹ Thus an attempt was made to make the student capable of experiencing the Supreme Truth himself and moulding the society accordingly.

The residence of the pupil at the house of the teacher accompanied by a sense of devoted service had been a unique tradition in ancient India. The pupil, through such a close

1. *Mundakopanishad* (2,2,42.)

contact with his teacher, would naturally imbibe his qualities through emulation. This was regarded as indispensable for the fullest development of his personality, because the teacher was supposed to symbolise all the good ideals, traditions and code of behaviour of the society from where the pupil hailed. Thus, the close association of the teacher with the pupil made the latter fully acquainted with all the cherished social traditions.

Besides this, another characteristic of Indian educational system was that education was wedded to the practical ends of life. The pupil's residence at his teacher's house would make it possible for him to develop social contacts as it was his sacred duty to collect fuel-wood, supply water and do other household odd jobs for the teacher. In this way, not only would he receive instructions related to family life, but also learn the concrete lesson of the dignity of labour and social service.

The problem of discipline among the modern students which has baffled all solutions in to-day's educational set-up, would resolve itself automatically with added advantage to the ancient students who could receive a valuable training in the occupations of animal husbandry, agriculture and dairy-farming etc., by tending his teacher's cows and serving him in diverse ways. There runs a tale in the *Chhandogaya Upanishad* about the great sage Satya Kama who, during his pupilage, used to tend his teacher's cows the number whereof grew under his supervision, from four hundred to one thousand. Similarly, the *Brihadaranyaka* tells us of Rishi Yajnavalkya who had been given one thousand cows in charity by king Janaka awarding his profound learning.

Evidently, the ancient Indian education was not merely theoretical, but was related to the realities of life. In the *Rigveda*, we come across an instance of a poet-sage whose father was a physician (*Bhishag*) and mother, a grinder of corn (*Upala-Prakshini*). Higher education was thus not inconsistent with manual labour.

The ancient educationists had unravelled the complex problems in ordinary spheres of day-to-day life. The modern concept of 'Learning by Doing' as understood in the west was the very core and essence of education in ancient India. Life served as the laboratory for the educational experimentation from where many noble traditions were developed.

Similarly, begging alms by the pupils for their own subsistence and service of the *Guru* (Preceptor) explained the eleemosynary characteristic of ancient educational system. The object was not to render the students dependent on others, nor did it run counter to the good of the society. On the other hand, it was regarded as honourable. In the opinion of the ancient teachers the practice of begging alms by the students fostered in them noble sentiment of self-abnegation and other humanitarian virtues. It was believed that this system, by sublimating all unruly passions and ego in the pupil, enabled him to face the realities of life. It was, thus, a concrete lesson in the cultivation of virtue of self-help and the sense of gratitude and duty towards the society.

The ancient Indian educational system developed in terms of the needs of the individual and those of the society as well. Its roots were firmly implanted in the depths of society and, therefore, its efflorescence was natural. It had a definite ideal and a definite mission. The ancient educational centres, situated amidst fauna and flora and beauties of nature, were the perennial and inexhaustible fountain-heads of Indian civilization and culture. India, owing to her indifferent attitude towards material prosperity, might have made less appreciable advancement in political and economic spheres; but in the educational field, her contribution has not been insignificant. While people in many countries of the world were learning only to prattle in civilized language, India was sounding the depths of metaphysical and philosophical thought. She dispelled the gloom of ignorance and developed the capacity to illuminate the world with her knowledge. Thus, she presented a

measuring-rod for human civilization. The ancient Indian teachers evolved a special form of education whereby harmony was established between materialism and spiritualism; and human life thus headed towards greater perfection.

THE FOUR VEDAS

Before giving a detailed account of the Vedic Education, it is necessary here to make a short appraisal of the four Vedas because the education of that period is based on them.

1. The Rigveda :

The Rigveda is the earliest and most illuminating work of the Aryan religion in India. All the same it should be noted that no recorded history of Indian education is traceable before the Rigveda. Though the Dravidian civilization had reached the acme of culmination even before the age of the Rigveda, yet no authentic record of educational system incorporated in it is available. The Rigveda marks the dawn of Indian civilization. There is no doubt about the fact that it could not have been possible for India to have prematurely produced so illustrious a work as the Rigveda in the absence of the background of a high civilization. India should certainly have had to pass through several stages of gradual evolution in her attempt to reach the civilization of the period of the Rigveda. "One thing is certain", says Max Muller, "namely, that there is nothing more primitive, more ancient than the hymns of the Rigveda, whether in India or the whole Aryan world. Yet it does not mark merely the dawn of its culture, but rather its meridian where we find Indian civilization and philosophy to have attained full maturity."

According to ancient Indian tradition, the Rigveda is that great treasure of learning which contains in germinal form the knowledge and main trends of thought of that age. In reality, Hindu civilization has been founded on the Rigveda which, in view of the triviality of materialistic prosperity, contains positive injunctions as to the introversion of all human tendencies for the attainment of eternal happiness.

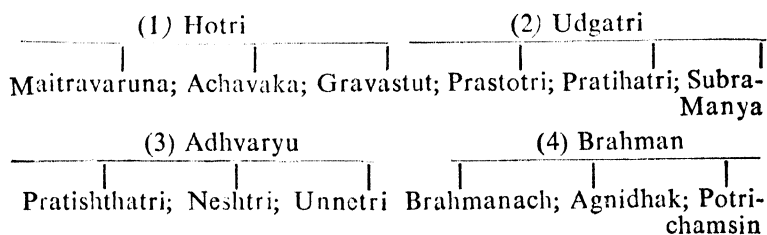
The Rigveda is a history of the evolution of civilization and culture of that age. It is a compilation of one thousand and seventeen hymns known as "*Samhita*". These hymns must have been collected gradually during the course of a long period. The editors of the Rigveda Samhita should have evolved highly advanced principles with a view to collecting this vast literature dealing with different ages. The Samhita is the collection of varied types of hymns, some are related to pure literature, religion and ceremonies, still others to litanies and *yajna*-methods. These hymns are dedicated to the invocation of *Indra*, *Varuna*, *Agni*, *Marut*, *Mandalas*, *Usha*, *Surya* and *Parijanya*. There are other hymns too about various ceremonies, such as those related to birth, wedding, charity, *yajna* and Death. Lastly, we have philosophical hymns and those which contain the description of Creation by the *Virat Purusha* or Supreme Creator. The Samhita thus mirrors the culminating point of cultural development of life in its various aspects.

The Rigveda is divided into ten *Mandalas* out of which, six *Mandalas* (Two to seven) having originality of pattern, have been attributed to six representative *Rishis* or seers, namely, *Gritsamada*, *Visvamitra*, *Vamadeva*, *Atri*, *Bhardvaja* and *Vasishtha*. These original *Mandalas* multiplied in number gradually through the contributions of *Rishis* and their families. Every family would preserve this rich heritage. The Rigveda Samhita in its complete form, came into existence through the addition of the first, eighth, ninth and tenth *Mandalas* to the main and original six ones afore-mentioned. In this way the entire work includes 1,028 hymns; 10,580 verses in 70,000 lines of 1,53,826 words. Of the 70,000 lines, five thousand lines are merely repetitive. It is obvious then that the authors of the hymns of a later period were merely drawing upon the pre-existent lore of hymns which had already been afloat in the country.

Other Vedas :

Following Rigveda, came into existence the three Samhitas of Sama, Yajuh and Atharva in close succession. These Vedas ushered in a new kind of literature. The order of hymns included in the Rigveda is not in accord with that of the sacrifices; so much so there are some such hymns as have no relation to the *Yajna* or sacrifice at all. On the contrary, in the Sama, Yajuh and Atharva the hymns follow closely in order of the sacrifices. In the very period of the Sama and Yajuh, the old Rigvedic religion had begun to evince indications of considerable development while priesthood was also gaining ground. There were three main branches of the priests : *Hotri*, *Udgatri* and *Adhvaryu*. In addition to these, there was also a fourth group known as *Brahman*. All these four categories of the priesthood had three assistant-priests each in addition. The entire order of priesthood was divided into sixteen members. All these priests were, in general, called, *Ritvij*. In course of time, a seventeenth *Ritvij viz.* '*Sadasyu*' was also added to these, whose duty it was to superintend the process of the whole sacrifice.

The whole order of priesthood can be classified as below :



Higher education, later on related itself to priesthood and the ritualistic aspect of religion. The formal and material aspects of worship and sacrifice now became so prominent that the priests had need to specialise and train themselves regularly in these formal rituals. There was division of labour to a higher degree among the priests. In the beginning there was no such group distinction among them and every priest was deemed fit

to undertake every work pertaining to *Yajna*. The curriculum of education was the same for all the students called *Brahmacharins*; each of them was required to attain proficiency in the melodies of verses and ritualistic aspects of *Yajna*. In course of time, however, essentiality of division, of labour was strongly felt owing to the growing complex nature of formal aspect of sacrifice, because no single individual priest could be expected to specialise in the triple aspect of the *Yajna*. The priest student in the beginning, however, received training in all the three methods; but, later on, would specialise only in any one of them. At length, the order of priesthood was divided mainly into three main divisions mentioned above. These priests respectively represented each one of the Vedas. They had separate training centres. This was so about 1000 B. C. to 800 B. C.¹

(1) *The Hotri* : He belonged to the first order of priesthood that undertook to recite the sacrificial hymns. These hymns were sung in honour of certain gods as *Indra*, *Agni* or *Maruta*. The *Horti* specialised in this duty. He was regarded as the chief priest.

(2) *The Udgatri* : The second part of the ritual of the *Yajna* was related to the *Soma Yajna*. Soma was a sort of juice that was obtained by crushing a particular creeping shrub. It was inebrious in quality. The Aryans, therefore, imputing some mysterious power to it, began to worship it as a god, for according to their views, it ensured immortality to them. Thus came into being a novel ceremony according to which the hymns began to be recited. The priests who would chant these hymns, came to be known as the *Udgatris*.

(3) *The Adhvaryu* : The duty of these priests was closely associated with the main part of the *Yajna*. They would specialise in the actual performance of sacrifice full of numerous ritualistic operations.

1 F. E. Keay ; *Indian Education, Ancient and Later Times*, p. 5, Humphrey Milford, Oxford University Press (1942).

As has already been mentioned above, the Brahman represented, in addition to these, a fourth group of priesthood, who superintended and directed the worshipping ceremony as a whole. This group acquired proficiency in all the three Vedas and was empowered to exercise decisive opinion in different parts of the performance of sacrifice; their opinion on all controversial issues was regarded as final and authoritative.

2. The Sama Veda :

The *Udgatri* was required to acquire proficiency in all the melodies of the verses for the purpose of the ceremony of the *Soma Yajna*. The compilation of all the hymns recited on the occasion of the *Soma Yajna* came to be known by the name of 'The Sama Veda.' The *Udgatri* priests have contributed only seventy-eight verses out of a lot of fifteen hundred and forty-nine verses. The remaining constituting the bulk of the verses have been taken out of the eighth and the ninth *Mandalas* of the *Rigveda*. The verses of the Sama Veda have been classified into two parts which are called the '*Archikas*.' Each *Archika* contains five hundred and eighty-five '*riks*' each of which is related to some tune or the other. The second part of the Sama Veda known as the '*Uttararchika*' comprises 400 hymns mostly of three stanzas each. The text of the Sama Veda is thus directed to the learning of melodies. It is more or less like a song book which contains the entire text of the songs.

3. The Yajurveda :

Though the duty of chanting the hymns on the occasion of sacrifice was mainly undertaken by the *Hotri*, yet certain hymns related to prayer or invocation were sung by the *Adhvaryus* who were closely associated with the sacrificial operations. Consequently, a separate training school was established for the education of these priests. They adopted the Yajurveda and thus it is the prayer-book of the *Adhvaryu* order of priesthood.

The Yajurveda is the collection of prose *Mantras*, majority of them being spurious ones adopted from the *Rigveda*. The Yajurveda consists of two divisions called Black (*Krishna*)

and White (*Sukla*). The Black Yajurveda contains, besides prose-*Mantras*, certain hymns in verse. The elementary prose literature of India, which culminated in the Upanishadas, lies in its rudimentary form in the Yajurveda. It is a unique contribution to the ancient Indian literature. The White Yajurveda consists of only those hymns, prayers and sacrificial formulae that were uttered by the priests. We get in the Yajurveda glimpses of the religious and secular aspects of life in India. It prescribed various kinds of *Yajna* as *Pinda-Yajna*, *Pitri Yajna*, *Agnihotra*, *Chaturmasyas*, *Rajsuya*, *Asvamedha* and *Agnichayana* etc. There are *Mantras* in the Yajurveda for the material welfare of the country as, "*Brahmavarchase jaytam asmin rashtre.*"

4. The Atharvaveda :

In the beginning only three Vedas were popular. In course of time a fourth Veda called the Atharvaveda was also recognised. It is more original in contents than other Vedas. Unlike the preceding Vedas, the majority of *Mantras* in this Veda have not been adapted from the Rigveda. Only twelve hundred stanzas out of a lot of 6,000 have been derived from the Rigveda. The entire Veda contains 731 hymns divided into twenty books. The Atharvaveda is the earliest book on medical science. It refers to a number of herbs for the cure of diverse diseases. We find in the Atharvaveda, a detailed account of various herbs used as efficacious remedies against many fierce diseases such as fever, anaemia, delirium, consumption, snake-bite, scrofula etc. The ninth book refers to Astronomy. A particular part of it deals with many rituals pertaining to domestic life, e.g. birth, marriage or death etc. According to certain thinkers, the Atharvaveda deals with the magic spells, because it contains hymns which were chanted by the priests in order to ward off and destroy certain evils such as disease, enemy, savages, brutes and natural calamities. Besides, there are other hymns which were uttered for worldly success and prosperity; again, many others are there dealing with kings, assemblies, and subjects like Economics, Politics and Philosophy. The Atharva-

veda, thus, is thoroughly secular in character containing a vivid description of various arts and sciences.

Education in the Rigveda :

The age of the origination of the *Mantras* in the Rigveda was essentially an age of creation followed closely by that of criticism and compilation. The first age produced the Rishis who were seers of truth. It is believed that these sages, by virtue of their '*Tapas*' or asceticism and *Yoga*, were gifted with the vision of a clairvoyant capable of knowing about the past, the present and the future. They were, in a later age, followed by the sages known as *Srutarishis*. The seers would impart their *Mantras* to these *Srutarishis* through oral preaching (*Updesa*). *Tapas* was regarded as the chief means of acquiring spiritual knowledge. The saints, dwelling in the forests, attained to Eternal Bliss and knowledge by virtues of *Tapas*. The Rigveda contains the description of seven Rishis and the divine powers of their *Tapas* which is capable of raising the lowest to the highest. *Rita* and *Satya* (Truth of thought and speech) are regarded as being originated from *Tapas*; even the whole creation is thought to be the result of the *Tapas* of *Brahma*.

When, through the *Tapas* and *Yoga* of the sages, the highest knowledge was acquired and stored up in the form of stanzas and hymns, there were evolved some such methods as would conserve this knowledge and bequeathe it to the posterity. Every *Rishi* or seer, therefore, would impart to his son or pupil that knowledge which he himself had acquired. That knowledge was regarded as the patrimony of that family. The Vedic family-schools came into existence in this fashion. The teacher made his pupils learn the text by rote. Every pupil acquired knowledge according to his individual capacity. Sayana refers to three categories of the students: the *Mahaprajnan*, the *Madhyamaprajnan*, and the *Alpaprajnanan*, i.e. very intelligent, normally intelligent and subnormal respectively. This classification naturally points to the difference in the mental powers of various students. These pupils crammed the hymns in recitative form. The whole atmosphere would reverbrate with the simultaneous recitation

of the hymns. A particular hymn in the Rigveda has compared this sort of recitation to the croaking of frogs.

Educational System :

The students started the recitation of the Vedic hymns in early hours of morning before the birds announced the day-break. The chanting of *Mantras* had been evolved into the form of a fine art. Special attention was paid to the correct pronunciation of words, *Pada*, or even letters. The *Chhanda* or Metre was made of *Padas* or divisions and *Padas* of letters or *Aksharas*. The Vedic knowledge was imparted by the *Guru* or the Teacher to the pupil through regulated and prescribed pronunciation which the pupil would commit to memory, having listened to it alternatively. Only that knowledge which was received from the lips of the teacher was regarded as purely Vedic. Thus, the teaching, in a way, was oral. It shows that alphabet and art of writing had not been evolved till then. There had also been a tradition that *Smṛiti* or Veda should appeal not to the eyes but to the ears. The *Mahabharata* invokes eternal damnation upon those who endeavour to write the Veda.¹ Evidence, however, is there that art of writing was in vogue even during the age of the Rigveda.

The Vedic hymns were regarded as instinct with certain mystical power. The belief was current that if the Vedic hymns were to be recited properly in accordance with the prescribed regulations, they would reveal the spiritual and divine efficacy of their own. On the other hand, the influence of such *Mantras* as were pronounced incorrectly, was destroyed; and it was believed that ruin would befall the person who recited them wrongly.² But it should not, however, be assumed that recitation was the main thing. Unintelligent memorisation of the Vedic hymns was regarded as utterly futile. The

1. वेदानां लेखकाश्चैव ते वं निरय गामिनः Mahabharat Adi parva 106/62)
2. मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्या प्रयुक्तो न तमर्थमाह ।
स वाग्वजो यमजातं हिनस्ति यथेन्द्रशत्रु स्वरोऽपरात् ॥
3. नानुवाकहता बुद्धिर्व्यवहार क्षमातमवेत् ।
अनुवाकहता या तु न सा सर्वत्रगामिनी ॥ शुक्र, ३, २६१ ।

meditation and comprehension of the *Mantras* was considered to be far more important than the mechanical recitation thereof. It was observed that, "He who does not realize the ultimate Truth behind the *Rik* and *Akshara* (word and letter) in which rest all gods—what will he do by merely reciting and repeating the *Riks*?" He, who having studied the *Veda* did not comprehend its meaning, could be compared to an ass that, while bearing the load of Sandal-wood, feels only its weight without being benefited by its redolence.

To sum up, the system of education, which evolved in the *Rigveda*, concerns itself with the acquisition of the Supreme Knowledge, religion and *Brahma*. The *Rigveda* generally does not deal with ordinary secular knowledge and the solution of commonplace worldly problems. The methodology of obtaining the knowledge of the Absolute or *Parambrahmajnana* was not identical with that of acquiring knowledge of physical sciences, arts, and crafts. The aim of the *Veda* was the knowledge of the Ultimate Truth and the realization of the Supreme. The *Rigveda* prescribes *Tapas* as the only means of its realization. The language of the Vedic hymns evolved out of the popular dialect. This was the elementary form of Sanskrita. Thus the great seers of the Absolute Truth called the *Rishis* having realised that knowledge through *Tapas* and *Yoga*, revealed it in the Vedic language. These *Rishis* would usually, on the occasion of Sacrifices, formulate the Vedic learning and language, by their mutual discussions. The members of these Academies have been designated as *Sakhas*.

In the *Rigveda* era, there existed small domestic schools run by the teacher himself. The pupils would lodge and board at the house of their teacher. Their mode of living was strictly guided by the prescribed disciplinary rules. The elementary education was accessible to all the *Brahmanas*, whereas higher education was confined only to those who proved worthy of it. The students deemed unfit for it were sent back either to the plough or the loom; spiritual life was forbidden to them.

Characteristics : Some special features of the educational system of the Rigveda era may be summed up as below :—

(1) The home of the preceptor served as the institution where the pupil lived after the *Upanayana* or initiation ceremony. The teacher would, in place of the father, discharge the duties of guardian who shouldered the responsibility of his ward's maintenance.

(2) The pupil was eligible to admission to the preceptor's house only on the basis of his moral fitness and unimpeachable conduct. A pupil, who was considered to be belonging to a lower order of moral conduct, would be forbidden to live in *Gurukula* or the home of the preceptor.

(3) The discipline of *brahmacharya* or celibacy was compulsory. Though a married youth was entitled to get education, yet he was denied the right of being the residential pupil.

(4) It was one of the sacred duties of the pupil to serve his preceptor. Being a residential pupil, he would look to the comforts of his *Guru*. Frequently he would look to the domestic affairs of the teacher. He pledged devotion to him in thought, speech and deed; and worshipped him as his own father or God.

(5) Pupils, who neglected their duties towards the preceptor or whose demeanour offended the disciplinary rule, were debarred from education and expelled from the institution.

It is a point worth marking that the *Varna* system, that is, the division of the entire society into four major functional castes, was prevalent in the Rigvedic age, but its rules were not very rigid and inflexible. It must, however, be noted that though the seers and hermits were generally Brahmans, it was not always the case. Supreme knowledge was not confined strictly to any *varna*; on the other hand, *tapas* or asceticism were *sine qua non* of its attainment. A number of

Kshatriya kings such as Ambarisha, Trasadasyu, Sindhudvipa, Mandhata, and Sibi etc. attained to the status of the *Rishis* only through their *tapas*. Women too were entitled to participate in sacrificial rites. Women-ascetics were called *Rishikas* or *Brahma vadinis*. The names of such women-sages as Romasa, Lopamudra, Ghosha, Apala, Kadru, Kamayani, Shradha, Savitri, Urvashi, Saranga, Devayani, and Gaupayana figure in all the four Vedas. Non-Aryans too, are entitled to education according to Rigveda. They are described as *Krishna-garbha*, *Anasa*, *Pisacha*, *Asura*, or *Dasyu*. They were soon assimilated and began to be called Sudras by the Aryans.

Secular Education :

Though the Rigvedic education, being essentially religious and philosophical in character, was imparted only to those who were fit to make quest of Eternal Truth and acquire Supreme Knowledge, yet there was arrangement for secular education and vocational training for the masses. Its vogue is amply evidenced by the progress in all the departments of life, and the economic, political, industrial and materialistic prosperity of the age. The agriculture, trade and commerce were in a developed state. The material prosperity of the country during the Vedic era is ascribable to adequate provision for the masses of secular sciences and technical education. The people would receive training in diverse arts and crafts for material gain. Agriculture, horticulture and animal husbandry attained to a high norm of progress. There was provision for training in handicrafts. Barter system, credit, interest, and money-lending too were in vogue. The Rigveda refers to sea-borne trade and to stone built cities known as *Pur*. Thus we can safely conclude that the secular, social and practical form of education was in existence during the Rigveda era.

Education in other Vedas :

In ancient India, studentship evolved itself into the form of a science and an art. It was founded upon well regulated

and well-established ideals and did not admit of any change according to age or kingdom. The term 'student' was substituted by a more appropriate one viz. '*brahmachari*'. The institution of *Brahmacharya* forms the foundation stone of the grand fabric of Hindu thought which has solidly been built through ages.

The Atharvaveda contains a detailed account of the educational system prescribed for the *Brahmachari*. The pupil's career begins with the performance of *Upnayana* (the ceremony of initiation). The pupil, at this time, dwells with his preceptor for three days where-after, being imparted a new birth by his Guru, emerges in the form of a *dvija* i.e. the twice-born. His second birth is spiritual which he owes to his preceptor. Only after the initiation ceremony, he is entitled to be called a *Brahmachari* implying that he is changed within as without. He, then, is distinguishable from other social beings in conduct and vestment. He wears a girdle (*mekhala*) of *kusa* grass, deer-skin, and carries with him sacred fuel (*Samidha*) to offer to *Agni* or fire both in morning and evening. Besides, there are certain distinct inner attributes as *sram* (perseverance), *Tapas* (asceticism) and *Diksha* (instruction) that help bloom particular permanent virtues in his life. Thus the ancient Indian pupil is the true embodiment of renunciation, asceticism, humility and purity. He is required to follow both physical as well as spiritual disciplines, and as such, he has to dedicate himself to a strictly regulated and consecrated life which demanded its sustenance through begging by the pupils, equipped with external paraphernalia such as *kusa*-girdle, deer skin and long hair. He cultivates inner discipline through self possession, practice of austerities, serving the preceptor, and renunciation, and then becomes a 'residential' pupil.¹

The discipline of *brahmacharya* was observed by girls too in ancient times. The maidens, through the cultivation of

brahmacharya during their pupilage, would win youths in matrimony and then entering upon domestic life undertook responsible duties towards the society, as evidenced in Scriptures : "*Brahmacharyen kanya juvanam vindate patim.*"

It is to be noted that in the Vedic schools there was provision for observing certain holidays. Teaching was suspended on the occasion of festivals, and in cloudy and stormy weather.¹

Conclusion :

Thus we see that the ideal of the Vedic education was lofty. Ample opportunities were provided to the pupil for the development of his personality. The preceptors took personal care of the pupils which resulted inevitably in a multi-dimensional development of the pupil's personality. The Yajurveda refers to a trinity of debts : debt to *Rishis*, debt to gods, and debt to ancestors, which he is required to discharge through *brahmacharya*, *yajna* and begetting of progeny respectively. The pupils would endeavour to develop their personality physically, mentally and morally by residing at their preceptor's home through their devotional service. The educational system of vedic period achieved a pronounced success in connection with character-formation, development of personality, contribution to knowledge in all branches of learning as well as social well-being and material prosperity. Though the literary and scientific progress of this period could not reach a stage of perfect solidarity and maturity, yet it marks an insatiable ambition to extend the spheres of knowledge. They felt that their objective would not be accomplished only

१ कर्णाश्रवेऽनिले रात्रौ दिवा वायु समूहने,
एतौ स्वनध्यायावध्या यज्ञाः प्रचक्षते ।
विद्युत् स्तनित वर्षायु महोल्का नाशश्च संप्लवे,
आकालिक मनध्याय मेतेषु मनुरब्रवत् ।

× × × ×

एताना कालिकान् विद्यादनध्याया नृतावपि

through chanting the hymns; rather it was thought essential to acquire proficiency in comprehending, appreciating and analysing their deeper significance. One who was in-capable of comprehending the meaning of Vedas, was regarded as Sudra.¹ The vedic education was essentially spiritual and religious in character, yet, as has been mentioned above, it did not ignore the material aspect, the evidence whereof is available in the Yajurveda and the Atharvaveda. Thus it points unmistakably to the future evolution of Aryan culture.

१ योऽधीत्य विधिवद्देवं वेदार्थं न विचारयेत्

स संसृष्टः शूद्रकल्पापात्रतां न प्राप्नोति । [पद्म पुराण, आदिखण्ड ५३, ८६]

CHAPTER II

POST VEDIC EDUCATION

[1000 B. C. : 200 B.C.]

Sources :

In Vedic period, the educational sphere was inordinately dominated by priesthood and knowledge pertaining to sacrificial rituals had considerably advanced. There were scholars and thinkers who had developed an attitude characterized by mysticism towards life and meditated on speculative subjects such as God, Soul and Universe, Life and Death etc. In later Vedic age, this trend of speculative thought grew intense and vehement. The philosopher sages, dwelling in the shady solitude of forests, would meditate upon self-realization. Their mystical experiences manifested themselves through the scriptures known as *Brahmanas* and *Aranyakas*, the latter being like the *Brahmanas* of the *Vanprastha* sages. The *Upanishads* were next to emerge into being. They are the archives preserving ancient culture and civilization. The *Vedanta*, an important trend in philosophical thought which can rightly be regarded as the culminating point of the Vedic knowledge, was revealed through the pages of the *Upanishads*. Philosophical and metaphysical propositions have in detail been analysed and discussed in them. The *Brahmanas*, *Aranyakas* and *Upanishads* are the main sources that acquaint us with the post Vedic education and civilization. The spread and propagation of the post Vedic education was effected through diverse institutions known as *Sakhas*, *Charanas*, *Parishads*, *Kulas* and *Gotras*—an improvement on the oral tradition of the Vedic literature. These institutions were religious and academic in character functioning as schools in the Vedic period.

Propagation of learning :

The knowledge conserved in the Vedic *Samhitas*, the *Brahmanas*, *Aranyaka* and the *Upanishads* was bequeathed

by successive generations of teachers and pupils till it spread in every part of the country. The entire country was a network of the vedic schools which specialised in separate Vedas. These diverse centres of learning mirror forth the ancient Indian life in its true and genuine form. The real aim of education, the consummate development of all aspects of life, seems to have been realized by them. Modern education in a way, leads us astray in the direction of materialism which seeks to sever the essential bond of unity among mankind and divide it into heterogenous groups. The Vedic education, on the contrary, establishes the unity and concord of humanity through its teaching.

This education was not exclusively confined to religion only; but it illuminated all obscure] and dark corners of life. These institutions aptly regarded as religious, academic and cultural centres, were the main spring whence emerged a civilization which surviving all the fierce cataclysmic changes through the ages, is still serving as beacon-light to the floundering humanity. This, indeed, is the unique feature of the Vedic education. These centres of Aryan civilization were giving the esson of spiritualism and human perfection to the world.

Educational System and Svadhyaya :

As pointed out above, education was not regarded as an end in itself; it was fundamentally related to life. Its aim was the attainment of *Brahmavarchasa*, i. e. knowledge of the Absolute. The performance of Sacrifice and other ritualistic operations were directed to the same end, but special emphasis was laid on the study of the Scriptures, technically known as *Svadhyaya* or self study. *Svadhyaya* was a sort of Sacrifice to *Brahma* whereby the attainment of an imperishable world was possible. The *Aranyakas* attach magnitudinous significance to *Svadhyaya*. The efficacy of *Svadhyaya* was such, the belief was prevalent, as to make one capable of establishing harmony with *Brahma* through the attainment of spiritual knowledge. It should, however, be noted in this context that

any time or any place was not suitable for *Svadhyaya*. The *Brahmacharis*, in order to derive the utmost benefit of *Svadhyaya*, would leave the haunts of noisy distractions and retire to the peaceful lap of Nature and study the *Vedas Aranyaka, Brahmanas, Itihasa, Puranas* and *Upanishadas*. It would be perfectly legitimate to note in this context that earlier prohibitions of Vedic study, on particular occasions i.e. in cloudy and stormy weather, under the shade of trees and amidst the cattle etc. were prevalent and followed in the later period too.

Importance of the Teacher :

Though the vogue of *Svadhyaya* or self study was commonly prevalent, yet the need and importance of the teacher for the student could by no means be ignored or dispensed with. The *Katho Upanishad* lays special stress on the indispensability of the teacher. The teacher was expected to be in possession of the essential qualities, viz. profundity of erudition, clairvoyant vision and dwelling entirely in *Brahma*. The teacher gave an inner vision and intellectual regeneration. He was regarded as the builder, guide and of the society. Only his son or the pupil was entitled to receive education from him. After the *Upanayana* or initiation ceremony the preceptor considered the pupil as his own son and both of them would be bound together in spiritual relation. The *Guru* would accept only those as his pupils who were eligible on the grounds of individual ability and sense of personal service to the teacher.

The *Upanishadas* abound in examples of the pupils presenting themselves to their teachers with fuel in hand. Besides these, there were irregular or peripatetic teachers who imparted education to the pupils without the performance of initiation ceremony. *Yajnavalkya* instructed his wife *Maitreye* and *Gargi* in theology in this manner. Not only that, examples exist of fathers initiating and educating their sons. *Svetaketu* received higher knowledge from his own father ;

likewise. Bhṛagu too was taught by Varuna, his father. We thus find that educational system, while recognising the magnitude of *Śvādhyāya* or self-study admitted of the necessity of the teacher.

Admission :

In fact, studentship of a boy naturally began only after 'Upanayana' or ceremony of initiation. He was usually called *Brahmcharin* upto the age of twenty-five (the period of celibacy). The initiation ceremony marked the second birth of the pupil; thenceforward he entered upon spiritual career having been initiated by his preceptor. It was customary for the preceptor to admit and initiate his pupils only after having inquired into their birth, individual merits and sense of personal service and sacrifice for the teacher. The period of studentship would usually extend to twelve years. There are examples of such eminent students as Svetaketu and Upkausal Kamalanayana who lived at their teacher's house for a period of twelve years. Moreover, education would begin at the age of 12 years. Many students extended the period of their academic career even beyond twelve years so much so that there is an extreme instance of hundred and one years as the period of studentship.¹ But such a long period was only commensurate with the acquisition of higher education dedicated to supreme knowledge.

Duties of Students :

The first condition, in fact, was the essentiality of the pupil's residence at the house of the preceptor; hence the applicability of the epithet "*Acharya-kulavasin*" to the students. Further he had to go about begging alms for the support of his *Guru* and himself. This tradition was carried out invariably by all, be he poor or rich, prince or peasant. This would beget in the students the virtue of humility and thereby he learnt the con-

1. The Chhandogya Upanishad related how Indra had dwelt with Prajapati for a period of 101 years for the sake of gaining Absolute knowledge.

erete lesson of charitable good done to him by the society and in return his sense of obligation to it.

Tending of the sacred fire of his preceptor's house and keeping it flame was another of important duties of the pupils. They collected sacred fuel '*Samidha*' from the forest to feed the fire. The sacred flame was symbolic of intellectual and spiritual illumination of the pupil.

The next duty to be performed by them was that of tending the herds of cows belonging to the *Guru* and grazing them in the forests. In this way, a major portion of pupils' time was devoted to the service of the *Guru*. These duties were mainly undertaken by poor students alone. The well-to-do disciples would usually present gifts to the teacher.

Along with these external duties, study was the primary duty of the pupil. The study of the Vedas would initiate their education; in other words, it involved a knowledge of pronunciation, phonology, prosody and elementary grammar. Of these, grammar and correct pronunciation were attached special importance to, for future correctness of the Vedas ultimately rested upon their formal purity and faultlessness.

The external impositions thus created inner discipline in the pupil. He had to overcome certain passions and evil habits of mind such as, sexuality, extravagant desires, lust for mundane glory, as well as excessive sleep, anger, taste for fragrance and love of physical adornment *etc.* The pupil, prior to receiving education, was called upon to prove that he was peaceful, continent, patient and tenacious of purpose¹. In short, "simple living and high thinking" was the motto of his life.

- १ सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम् ।
 नान्योद्योगवता न चाप्रवसता नात्मानमुत्कर्षता ॥
 नालस्यावहतेन नामयवता नाचार्यविद्वेषिणा ।
 लज्जालशील विनम्र सुन्दरमुखी सीमन्तिनी नेच्छता
 लोके ख्यातिकरः सतामभिमतो विद्यागुणः प्राप्यते ॥ [सुभाषित]

It is to be remembered here that pupils considered it to be their sacred duty to acquire higher knowledge. The austere practices of academic career made them capable of realization of Supreme knowledge of *Brahma*. This inevitably necessitated the dedication of a whole life and not merely a fraction of it. Svetaketu, despite the studies of twelve long years failed to attain the Supreme knowledge and as such he had to devote more time to it thereafter. In many cases, it is noteworthy, that persons devoted the entire term of their life to the cause of knowledge following strictly the prescribed regulations of *brahmacharya*. They were usually called *Naisthika* or perpetual *brahmacharin*.

At the completion of their educational period, the teachers would deliver convocational address to the students which sought to remind them of the duties in practical life they stood at the threshold of. This was known as '*Samavartana*' ceremony. These duties embodied primarily speaking of truth, performance of duties, study of the Veda, maintenance of good health, performance of sacrifice, service to parents and the teacher, charity and other similar good deeds.¹ These final addresses of the teachers of ancient India can be compared to the Convocation Addresses of modern universities with the only difference that while ancient addresses invited the attention to its inner spirit *i.e.* spiritual and ethical aspect, the modern ones remain confined to mere formal and external aspects.

१ सत्यंवद । धर्मचर । स्वाध्यायमा प्रमदः ।

आचार्यं प्रियं धनमाहत्य प्रजातन्तु मा व्यवच्छेत्सीः ।

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम्

कुशलान्न प्रमदितव्यम् । भृत्यं न प्रमदितव्यम्

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

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एतदनुशासनम् । एवमुपासितव्यम् । एवमुच्येतदुपास्यम् ।

Duties of the Teacher

The entire ancient Indian civilization is a reflection of the spiritual and ethical attributes of the teachers of that age. The teacher was expected to possess all moral and spiritual qualifications. His profession made it indispensable to master the Vedic knowledge thoroughly and dwell entirely in the *Brahma* (brahmanishtha). He illumined the inner being of his pupils with his own spiritual enlightenment.

In ancient times only that person was deemed worthy of teachership who must himself have been an ideal student during his academic career. The man who possessed the qualities of guiding the society on right lines and profound scholarship, appropriated him rightly the title of teacher. When a fit pupil approached him, it was the duty of the teacher to impart to him the highest knowledge. Whatever knowledge was possessed by the teacher, was transmitted to the pupil without any concealment or reserve. Nevertheless, examples are many about secret learning revealed only to special students in view of the unfitness of ordinary students. It is, indeed, appreciably remarkable to note that when a teacher considered himself to be deficient in knowledge of a particular subject, he regarded it as his sacred duty to reveal it to his students.

It was traditional to transfer knowledge to pupils through a succession of teachers which came to be known as *Guru-Parampara*. The teachers felt the natural desire that their truths and principles, learning and experience should survive them and promote good of the society. The life of the teacher served as a model for the pupil to follow and imitate. "Lead from Darkness unto Light" was their sacred duty. The teacher functioned as a spiritual and intellectual father of the pupils. If, however, the pupil fell a prey to moral turpitude or spiritual deviation, the teacher was likely to be held responsible for it. The teacher evinced his paternal care and interest in matters of looking after the students generally,

financial help to the indigent pupils, care of the ailing students and other like emergency.

Modes of Teaching

During Vedic period, education was imparted directly to the pupil. The teacher played the main role in this system. But in the later Vedic education, the pupil was the main factor. The method of teaching was characterised by catechism which involved the elucidation of a particular subject through a graduated series of questions and answers between the pupil and teacher. The teacher put forth certain propositions to the pupil or the latter himself asked questions being answered duly by his teacher removed all doubts thereabout. Thus the solutions of the proposed problems and answers to question constituted the chief method of education. The educational system in the Upanishadas is discursive and argumentative. All the intricate and difficult mysteries were unravelled through intelligent and leading questions. Instructions were imparted orally in general, though art of writing too was progressing. Some of the important methods of teaching that were employed are catechism, stories, allegories and parables etc. The discursive method of study led to the development of Logic (*Tarka Sastra*) in the period of Upanishadas. Later on, its development contributed to the evolution of *Nyaya Sastra*.

During the course of discussion, the pupil was not merely a passive listener to his teacher; on the contrary, he had to remain mentally active and conscious. He had to cogitate answers to the question through the process of introspection and meditation. Accordingly, his mental faculty and imagination received exercise and training indirectly. It was usual for the teacher to provide some leading and important hints and ask the pupil to work them out himself; and the pupil reached the destination of his proposition through *Svadhya* (self study), *Manana* (intellection) and *Chintana* (meditation). The *Taittiriya Upanishad* refers to a very interesting mode of teaching whereby Varuna, the father of Bhrighu, during

the course of instructing the latter, gives only general hints and directions about the Absolute four times, and leaves him to find its content. It is only in the fifth turn that Bhṛigu himself gets at the knowledge of the Absolute. Similarly Svetaketu too had acquired a practical knowledge from his father concerning Mind and its various faculties and interdependence of psychological conditions. It is evident, therefore, that in the drama of learning the pupil played the role of the protagonist; the teacher, however, acted as a mere guide to him.

In the Brihadaranyaka Upanishad there is the record of three main processes of learning, viz. (i) *Sravaṇa*, (ii) *Manana*, and (iii) *Nididhyāsana*. *Sravaṇa*, or listening itself called for six specified auxiliaries : (a) *Upakrama*, a formal ceremony performed preceding the study of the Veda, (b) *Abhyāsa*, recitation of the text, (c) *Apurvata*, ready grasp of the meaning, (d) *Phala*, a comprehension of outcome, (e) *Arthavada*, the reading of elucidatory texts, (f) *Upapatti*, attainment of final conclusion. The process of *Manana* was an unfailing aid to learning. Besides these methods, knowledge of the Absolute could be realized through *Tapas* and *Yoga*.

Forms of Educational Institutions

Broadly speaking, there existed three types of institutions namely, 'Gurukulas', 'Parishads' (Academies) and 'Sammelana' (conferences) in that age.

1. The Gurukulas :

The main reason of keeping a student at the *gurukula* was that he availed himself of the opportunity to mould his life and character on the pattern of idealistic life of his teacher by living in close contact with him. The preceptor serves as a model for the child. Through the closest and constant contact with the teacher the possibility of assimilation by the pupil of all those virtues which have served as the guiding-force of his teacher's life itself, grows in intensity. An additional benefit that accrued from this contact with the

teacher was that the pupil would get the practical knowledge of domestic affairs because, the teachers, generally were settled family-holders. This explains the vogue of receiving education at the *gurukulas*. The child, with first streaks of consciousness, would leave his natural parents for the house of his spiritual father there, having undergone the initiation ceremony, he was admitted to the stage of life known as *brahmacharaya*. He would receive education for a period of twelve years doing multifarious duties at the house of his preceptor such as tending cows, collecting fuel and keeping the sacred fire aflame etc. Thereafter growing a profound scholar, he would take leave of his Guru. This system was just like the vedic period.

2. Parishad (Academics) :

These academies were the main forums where students belonging to higher order of learning gathered and quenched their insatiable thirst for knowledge through discussions and talks. Those students who would not terminate their scholastic career earlier and remained in quest of truth and supreme knowledge, enriched their mind in these academies. Mutual discussion and argumentation alone was not the method to learn; the pupils would invite erudite scholars and literary celebrities to these gatherings and go about journeying through the country. The *Brahmanas*, the *Aranyakas* and the *Upanishadas* abound in such instances. It is a point worth marking that the *Upanishadas* themselves, in a sense, were the outcome of such disputations. They are, so to say, a representation of the various philosophical investigations of the scholars of higher order whose main pursuit was characterized by incessant quest after Truth and *Atman*.

3. Sammelan (Conference) :

Besides the local circles or academies of disputants, there were invited occasionally by some great king, several scholars, Rishis, philosophers, and psychologists to a national gathering for the sake of discussions and debate. The ablest and

best scholars, speakers, philosophers and thinkers were awarded special prizes for their merits.¹ It should be remembered that along with the Brahmanas, their learned ladies accompanied them to participate in these debates and wielded the weapon of their intellectual acuteness in the contest.

In addition to the above mentioned forms of educational institutions, courts of kings, too, served as important centres of learning where several scholars and philosophers, hailing from different countries, would flock together, talk, discuss and throw light on metaphysical, theological and other problems. There were certain sylvan institutions which were situated in the peaceful solitude of forests amidst beauties of nature. The pupils, coming together would study the Veda. The Arnayakas as the very name suggests, originated naturally from these places. They are so called in as much as they had to be read in the forests. In reality, the fountain-head of Aryan civilization lies in these forests. It was from here that ancient Indian civilization originated. It would not, however, be impertinent to say that all the centres of learning were not to be traceable to forest. No doubt, sages regarded it as more creditable and ennobling to practise asceticism in the solitude of forests where the environment was most suitable for their mystic devotion; yet in the later Vedic period we find such teachers as, while managing their house-hold affairs, taught their pupils at their own houses in the villages or towns. These very places would ultimately grow and develop into the *Gurukulas* as mentioned above. Later on, we find that educational institutions were established only in important cities.

1. The *Satapatha Brahman* relates the story of king Janaka inviting all the Brahmanas of Kuru-Panchala on the occasion of horse-sacrifice wherein the king offered a prize of 1000 cows with horns covered with gold to the most learned scholars; Yaina-valkya had appropriated this prize.

The Age of Sutra-Literature

Curriculum :

The period of the Vedic literature was followed by that of Sutra-literature. The literature of Brahmana period had by now been fully systematised. The period of Sutra literature falls between 600 B. C. and 200 B. C. The Vedas and Upanishadas had reached the fullest extent of expansion and development till the advent of Sutra period. The growth of Vedic literature had become so vast and diffused, that the need was strongly felt that there should be evolved some such practicable method as may epitomise conveniently the huge mass of the Vedic literature. The need of the fulfilment of this aim, therefore, brought a new type of literature, the *Sutras*, into being. These *Sutras* revealed great principles and truths in a very compressed and succinct form. It was natural hence to grasp the meaning of the *Sutra* without the help of analysis and elucidation. Often, their significance was abstruse and profound. The style of the *Sutras* was so condensed and terse that, to put it wittily, an author experienced as much joy in economising even half a short vowel as in the birth of a son.

In this age, the rules and regulations of education were manifested mainly in the form of *Dharma Sutras*. These *Dharma-Sutras* embody the principles of social conduct and a code of duties for the teachers and students. The authors of *Sutras* evince no originality of invention; they simply made a scientific study of the pre-existing Vedic literature and endeavoured to bring the contents of that literature within the easy reach of masses through the results of their studies. Therefore, the Sutra literature seriously lacks in imaginativeness and poetic charm and appeal. Due care was taken not to sacrifice brevity and economy of expression for the sake of literary flourishes. In this way the *Sutras-karas* comprised much within the shortest compass in the *Sutras*. Another important reason to be noted in connection with the growth of the Sutra literature is the ascendancy of Buddhism which

proved a formidable menace to the Vedic literature and *Brahmanism*. Hence they were forced to forge a mighty weapon for self defence against any possible onslaught of Buddhism in the form of easier and popular medium of imparting instructions in moral and religious principles so that they might easily be propagated among the masses and thus be immortalized. These efforts naturally culminated in the creation of the *Sutra* literature.

To acquaint our readers with the number and variety of the subjects of study in existence at that time, the *Srauta Sutras* were first to come into being. They may be regarded as continuation of the *Brahmanas* specially in their ritualistic and formal aspect. The next in order were the *Grihya Sutras* dealing with the multifarious ceremonies pertaining to domestic life such as birth, marriage and death etc. They pass by another name too, i.e. *Smṛiti* (that which is a matter of memory as contrasted with *śruti*). The third offshoot of the *Sutra* literature is known as *Dharma Sutra* which treats of various customs and ways of our daily social life. The last form of the *Sutras* is *Sulva Sutras* which tell us of measurement required for the construction of the *Vedi* (altar). They are to be regarded as the earliest form of mathematical literature of India incorporating an advanced knowledge of geometry and algebrical propositions.

The entire *Sutra* literature consists of mainly six divisions better known as *Vedangas*. A pre-knowledge of various subjects such as *iśksha*, *Chhandas*, *Vyakarana*, *Nirukta*, *Kalpa* and *Jyotisha* was indispensable for the sake of comprehending the *Vedas*. These afore-mentioned six subjects were called the *Vedangas*. One special feature of education of this period is specialization of students in different branches of learning. In reality, this period is the most important one from the viewpoint of its constructive and creative aspect in ancient Indian education in as much as such important branches of learning as Geometry, Algebra, Astronomy, Astrology, Physio-

logy. Grammar and Philology reached culminating point in this age. The growth of Astronomy is ascribable to religious factors. The knowledge of the position and movement of stars and planets was essential to appoint suitable days and hours for the performance of sacrifice. The science of Anatomy or surgery was founded on the dissection of the animal to be immolated. The universally acclaimed Grammar of Panini is the creation of this very period. In a sense, we can regard Panini as the pioneer of the *Sutra* period. Katayayana and Patanjali, the two eminent literary celebrities should also be mentioned in this period.

The commentary of Patanjali is an immortal creation of ancient India. Along with this the '*Arthasastra*' (economic treatise) the authorship of which is ascribable to Kautilya popularly known as Chanakya, the supreme councillor of king Chandragupta Maurya, deals with the social, political and educational systems of the age. It was an unique contribution of this period. Kautilya divided his work into four divisions (i) *Anvikshaki*, (ii) *Trayi*, (iii) *Varta*, (iv) *Danda-Niti* or penal-code. There is, in it, the record of three main trends of philosophic thought i. e. the *Samkhya*, *Yoga* and *Lokayata*. The *Trayi* refers to the three Vedas the *Rik*, the *Yajuh* and the *Sama*. Kautilya has visualized a well-regulated system for the students. Education was compulsory for the first three castes. The students were provided with an elaborate schedule of their duties viz. study of the Vedas, worship of fire, begging alms, and service of the preceptor etc. In a similar way, we find a detailed account of duties of the king, different castes and those of the people in the '*Arthasastra*' of Kautilya.

The *Nyaya* and *Mimansa* Sastras too were the production of this age. Besides these work the *Smritis* were written for the proper guidance of life. The edicts of the *Manu-smriti* are regarded as gospel truth by the Indian masses. Religion was busy in this age creating and solidifying literature, though there was comparatively greater freedom in the sphere of

thought. Mental life was running on parallel lines with spiritual life. Several fine arts, *viz.* dancing, histrionics, music, as well as economics and other secular sciences were attaining a high-water mark of perfection, these arts were cultivated mainly by women and Sudras. These treasures of knowledge were known as 'Up-vedas' which had linked up other branches of knowledge with the Vedas.

System of Education during Sutra Period :

The educational system during the *Sutra* period was identical with that of Upanishad period. It is worth marking that *Sutras* did not originate or evolve any new school of philosophical thought; they are so many little solid beads of universally accepted principles held together in the rosary of antique religion. All the current unwritten regulations, social and religious traditions and long-standing conventions had been compiled in the *Sutras* in a well-arranged and systematic order. This newly created literature became the proper course of study for the students. Some of the rituals were performed and conventions carried out by the students prior to the beginning of education; one of these ceremonies was the recitation of *Savitri Mantra*. The initiation ceremony of the *Upnayana* and *Chuda karma* were performed after the beginning of education. Later on, the initiation ceremony was unexceptionably imposed on the entire Aryan race. This helped considerably the spread of education. The necessity of regular institutions was felt for higher education. The discipline of *brahmacharya* was still inexorably rigid and inflexible. With the passage of time, on account of decrease in the level of marriageable age of girls, women education received a severe shock. Generally, the women received education at home. Their teaching work was undertaken by their father or brother. Trade and commerce were imprisoned in the watertight compartments of caste or community; but a certain measure of individual freedom was, however, permissible in matters of adopting any profession according to one's liking

and aptitude. Various sciences and arts such as handicrafts, medicine, sculpture and architecture had attained the acme of their development. Thus we see that the sole objective of the entire system of education during this period was character-formation, development of personality and protection of ancient culture.

One special feature of the literature of the *Sutra* period is the unprecedented progress of philosophy. Theories of Philosophy have enjoyed an uninterrupted career since the Vedic age. The period of Upanishadas can well be regarded as the meridian of philosophy. But the period of the *Sutras* witnessed the consummation of its progress. In this period, the current of philosophical thought flowed out chiefly in six different channels. In this way developed six systems of philosophy viz. (i) The *Sam'hya* of Kapila, (ii) the *Yoga* of Patanjali, (iii) the *Nyaya* of Gautama, (iv) the *Vaisesika* of Kanada, (v) *Karma* or *Purva-Mimansa* of Jaimini, (vi) *Uttara Mimansa* or *Vedanta* of Badarayana.

It is to be remembered that these afore-mentioned seers or Rishis were not the originators of these systems of philosophy; on the other hand, these systems were already in existence. Their contribution in this matter was, however, confined to imparting a final shape to them through the process of analysis and elucidation of these systems. Only those students were entitled to the study of philosophy who had acquired eligibility or 'Adhikara' to it. The generality of the students could rest contented only with the study of secular sciences. Max Muller in his 'Lecture on Vedanta Philosophy' has rightly observed, "one who had not thoroughly over-come his passions, was not deemed fit for the study of philosophy."

In this way the study of philosophy was complete in itself. It presented a correct solution to the problems of discipline, humanity and supreme knowledge. Indian philosophy is a unique contribution of our country to humanity at large. It was a system of thought that kept the flame of Indian culture ablaze through a succession of stormy ages.

Education in the Epics

Method and Curriculum :

The *Ramayana* and the *Mahabharata* are the main Epics of ancient India. These epics give us glimpses into the creed of militarism of that age; nevertheless, there are in them scattered facts which throw light upon the education of the period. For instance, there are references to principles underlying different *Varnas* and *Asramas*, definition of ideal studentship and hermitage as well as centres of learning and military education of the Kshatriya youths and princes.

As regards the education of Brahmins, there were prescribed definite rules as already laid down in the *Dharma-Sutras* as indicated above. They were required to fulfil certain conditions and acquire special qualifications *e.g.* purity of soul, unimpeachability of character, study of Vedas, self-restraint and humility were the general attributes of Brahmins. The duties of the Brahmin pupils were : devotional service of the preceptor, discipline of brahmacharya, and mendicancy. Along with these duties of a spiritual import there were other modes of conduct pertaining to daily routine. The student would study by sitting at the feet of his master; he would, besides, not take meals or go to bed before his *guru*. The disciple thus having spent twenty five years in his study and service of the preceptor would, according to ordinance, bid farewell and return home to shoulder the responsibilities of a settled householder. He offered the fees to his *guru* according to his capacity.

We come across in this age certain illustrious examples of ideal studentship; outstanding names being those of Aruni, Utanka and Upamanyu. Along with the reference to disciples, there is the mention of certain eminent teachers *i.e.* Kanva, Vyas, Vasishtha, Vishvamitra and Drona etc. Dronacharya was a celebrated, military teacher. Here it should be recalled that Varna system had assumed a inflexible rigidity, the Sudras by this time had been deprived of their rights of the

study of Vedas and high military training, Ekalavya, a Sudra boy, had been denied by Dronacharya, the military teacher, the claim to receiving military training along with the Kshatriya princes. There are certain occupations and duties common to all the classes designated 'Dvija' or the twice born e. g. studying, sacrificing and charity. In addition to these there are certain duties peculiar to all the four classes : the Brahmins, undertook the special duties of teaching, performance of Yajna for others and receiving gifts; the Kshatriyas those of defence and protection of the people. In the same way, the Vaisays had their own special occupation appropriate to their own classes e.g. trade, commerce, animal husbandry and agriculture; the Sudras undertook to serve the first three classes.¹

All these four castes had their special curricula appropriate to their occupations. The Kshatriya had compulsorily to learn the art of archery '*Dhanurveda*'.² The generic term *Dhanurveda* embraced all military art and science of the period. To quote only a few instances, Rama, Parasurama, Bhishma, Arjuna and Karna were the outstanding specialists in the *Dhanurveda*. Some of the important and great centres of learning were those at Prayaga, Kasi and Ayedhya. We may mention here one of the biggest and most famous hermitages of the period, the Asrama of Rishi Bharadvaja at Prayaga which was the biggest centre of education of northern India.

Female Education :

The post-Vedic system of female-education did not differ in essentials from that of the Vedic period; it was more or less identical. One of the special features of Indian culture is that

१. वेदोभ्यां गो ब्राह्मणस्य क्षत्रियस्य च रक्षणम्
वार्ता कर्मैव वैश्यस्य विशिष्टानि स्वकर्मणु

२. कृषि गोरक्षमास्थाय जावे द्रव्यस्य जीविकाम् । [मनुस्मृति १०।१८०]

ततो द्रोणः पाण्डु पुत्रानस्त्राणि विविधान च

द्रोणः संकीर्णं युध्य च शिक्षयाम स कौरवान् [महाभारत आ०१० ११८]

women in India has always constituted an educated, cultured and respected limb of the society inseparable from it. In the Rigvedic age, women enjoyed freedom to the highest degree. They would participate in the performance of Sacrifice with men so much so that no *Yajna* was considered to be complete without the active participation of women called '*Ardhangini*' for the matter of that. Several of the *Richas* of the Rigveda were ascribed to women-poetesses. The Rigvedic literature refers to many a learned and scholarly woman-Rishi e.g. Visvavara, Ghosha, Romasa, Lopamudra, Urvasi and Apala. In the age of Upanishadas, women were under no restraint to receive education. The two wives of Yajnavalkya's, Gargi and Maitreyi were both erudite and scholarly ladies. The evidence is available that once there was a learned discussion between Maitreyi and her husband on metaphysical and spritual problems of Divinity, Creation and Soul (*Atman*). In the Upanishadas there is the description about such women as undertook the duty of teaching and were designated '*Sikshikas*.' In some of the Smriti-texts women were called '*Brahma Vadini*.'

Some of the thinkers divide women into two categories : (i) *Brahma-Vadini* and (ii) *Sadyobadhu*. The former is eligible to *Upanayana* or initiation ceremony, *Agnyadhana* (Sacrifice to Fire), study of Vedas, and practice of mendicancy within the household; whereas the latter had to perform *Upanayana* in some form before her marriage. The subjects proper for her study were the Veda Mantras, music, dancing, and the cultivation of other fine arts. The *Grihya Sūtras* too lay down that the wife should be educated necessarily to the extent of being capable of participating with her husband in the performance of sacrifice and other religious ceremonies. It is, indeed, a truism to say that both men and women were entirely free in matters of the performance of sacrifice. Dr. Radha Kumud Mookerji, citing the statement of Hemadri, observes that, "Kumaris or unmarried girls, should be taught *Vidya* and

Dharmaniti. An educated virgin brings good to the families of both her father and husband. So she should be married to a learned husband (*manishi*), as she is a *Viduhî*.”

In the period of the Sûtras too, women were not prohibited from receiving education. They studied and were well versed in the Vedic literature. Woman teachers were called *Upadhayaya* and *Acharya*. The father's ambition was to see his daughter grow into a *Vidushi* or a learned woman. “Women seem also to have been admitted to military training, as indicated by the formation, ‘*Saktiki*’, mentioned by Patanjali (iv,1,15) (6), which means a female spear-bearer.” (Dr. Radha Kumud Mookerji “Ancient Indian Education”). Again, we come across in the Epic age too many illustrious examples of women of profound learning and unquestionably high moral character. By this time, superiority of the husband had been established and his deification by the wife had come into vogue fully. Sita is the most glorious example in the case occurring in the Ramayana. These women were fully conversant with the Vedic knowledge. It is said of Kunti that she had acquired thorough and comprehensive knowledge of the Atharvaveda.

It must, however, be observed that no distinction whatsoever was made between the educational system applicable to men and that of women. Since the Upanayana-ceremony was an essential condition to the recitation of the Vedic hymns, women too were not absolved of the imposition of the ceremony of initiation. They studied following all the necessary regulations of *brahmacharya*. The *Manu-Smriti* lays down the indispensability of the *Upanayana* for womenfolk. Study of the Vedas was the prescribed course of education for women but the extent of their study was restricted only to those hymns which were necessary for the Yajna or other ritualistic operations. Besides the study of the Vedas, women could read the *Mimamsa* and specialise in its knowledge. The age of the *Upahishadas* produced many learned women philosophers; the most eminent ones of them were Maitreyi and Gargi who participated in discussions with sages and

philosophers in the court of King Janaka. The Uttara-Ramacharit relates of Maitreyi who had studied the Vedanta with Lava and Kusa in the hermitages of Balmiki and Agastya.

Thus we see women were highly respected and honoured in the Post-Vedic period. They had fullest extent of freedom to develop their personality. The Upanayana was as essential for girls as for boys, hence women education was compulsory. Girls belonging mainly to noble families, were essentially required to receive education in the Vedic literature. As time wore on the superiority of man affected the social status of women adversely. The conviction was taking firm roots that women-folk were not fit for the Vedic education. Child-marriage was strictly forbidden during the Vedic age. Certain women were there who would study pledging the serious vow of life-long celibacy. But in the last phase of the later Vedic, age, child-marriage seems to have come into vogue. The rules of the Upanayana applicable to women were also relaxing gradually. The ratio of women education was therefore, on a constant and steady decline. Consequently, the role of women as the mistress of the household was being stressed by the social thinkers. Provision of all domestic comforts for the husband by virtue of her proficiency in all the household affairs came to be regarded as the sole purpose and significance of a woman's life. The natural consequences of such views were that importance and social status of women proceeded on a downward slope of its career.

It was thought proper that the Vedic education, even the recitation of the Vedic hymns should be prescribed for the women, for the belief had been current that they could not recite the Vedic Mantras according to phonetic regulations. It was essential, therefore, that women-folk should regard the Vedic education as the Forbidden Fruit for themselves, if the sanctity of the Vedic-texts were to be preserved intact. Along with this idea, the superstitious notion

that improper and defective recitation of the Scriptures would spell ruin to some individual or his family, or some catastrophe would overtake them, had been unshakably rooted in the hearts of the people.

Sanskrita which had served as the medium of expression in the Vedas and other religious Scriptures, was the *lingua-franca* of the people. Henceforward, both the languages, at a certain point parted company. The popular languages were steadily degrading into colloquial and slang dialect known as 'Prakrit'. Under such circumstances, the difficulty of correct accent should inevitably have emerged. This explains partly the prohibition of women-folk from the Vedic education. It is unmistakably manifest that this phenomenon is undoubtedly ascribable to the apathetic attitude of the society towards women, because if the women were to be encouraged to receive education and adequate facilities were provided as was done in the vedic or the post-vedic era, they could be capable of acquiring proficiency and adeptness in the art of correct and chaste recitation of the Vedic Mantras, for the intellectual faculty of woman could develop *pari passu* with that of man provided that suitable opportunities were ensured. Women were famous for their mental acuteness and perspicacity from the very beginning. But the evolution and currency of the belief that women are inferior to men intellectually, dealt a serious blow to the education of women and they were deprived of the fundamental right of developing their personality for ages to come.

Professional Education

Division according to Caste-system :

From the earlier period, the Aryans had felt that progress of the society was inconceivable without a judicious division of duties. Accordingly, they classified the entire body of society mainly into four categories 'Varnas': (i) Brahmins (ii) Kshatriyas (iii) Vaisyas (iv) Sudras. This classification based itself purely on the division of work; and every caste was

allocated a particular duty. Primarily the caste-system was not so rigid, and a change from one class to another was not difficult or impracticable, but in course of time their duties assumed strict inflexibility and caste-system was reduced to mere conventionalism.

(1) **The Brahmins** : The main duties of the Brahmins were: studying and teaching of the Vedas; performance of the Yajna for himself as well as for others, receiving and giving gifts. In the beginning, knowledge alone was the criterion of determining and judging of the class of Brahmins; the element of birth and parentage did not enter into it. Gradually, however, with the passage of time the custom of children's education by some learned preceptor came into vogue. Thus the continuity of the profession of priesthood from father to son, gave birth to a distinct and separate class of priests. There are certain exceptions to it and there have been examples of certain Kshatriyas who were honoured and respected as brahmins for their wide learning. King Janaka and Ajatsatru are the glorious specimens in the case.

The Brahmins ultimately had to undertake the responsibility of the education of the Kshatriya and Vaisyas in view of their specialization in the profession of teaching. This responsibility heightened the level of their honour and dignity in the society. They came to be regarded as the guide and teacher of the entire community. The intellectual superiority of the Brahmins ensured first rank to them; they began to be compared to the brain of social organism. Their presence was considered to be indispensable on the occasions of religious ceremonies and rituals such as birth, *Upanayana*, marriage and death etc. Thus, it is evident that the social background of priesthood is essentially economic and occupational. The priests thought it necessary to train their progeny in the art of efficiently conducting the priestly profession. For centuries to come this profession remained the special preserve of the Brahmins; and even today, the relics are to be found in the society.

(2) **The Kshatriyas** : It has already been observed that with the passage of time the Vedic study came to be regarded as of secondary importance by the Kshatriyas and Vaisyas. They thought it sufficient for them to have acquired merely superficial knowledge of the Vedas, Vedangas, and the Upanishadas. The Vedangas had originated near about 500 B. C. and institutions for conducting education in grammar and law were gradually established. The *Dharama Sutras* and *Dharama Sastras* were produced during the age of the Sutras. These works were the main law and political treatises which dealt with the rights and duties of the Kshatriyas kings.

In a later period, the *Niti-Sastra* (Ethics) and the *Artha-Sastra* (Economics) were produced based on the ideas underlying the aforementioned *Sastras*. Though we find no reference to the subjects of study proper for the Kshatriya princes in the *Dharama-Sutras* written by Apstmbha, Buddhayana, Vasisthas But Gautama, on the other hand, has clearly said down that a prince ought to be thoroughly conversant with the three Vedas and *Tarka Sastras* (Logic). As a matter of fact, the sphere of duties appropriate to the Kshatriyas was limited only to defence, protection of people and administration. For the efficient performance of such responsible task, the training of intellectual faculties was indisputably essential; but still of greater magnitude and significance was the military training for the princes. This explains the co-ordination of the Vedic education with military education involving a sound training in the art of wielding various weapons and knowledge of war strategies. Therefore, a major fraction of their life was appropriated by military education. The *Ramayana* contains a reference to the military training of king Dasaratha's sons during their boyhood.¹ Rama regarded it as his sacred duty to help and rescue the distressed by weeding out all evil forces.

१ पिता दशरथो दण्डो ब्रह्मा लोकाधिपो यथा

ते चापि मनुज व्याघ्रा वैदिकाध्ययने रतः

पितु शुश्रूषणारता धनुर्वेदे च निष्ठिताः [बालकाण्ड अ० १८]

From time to time he displayed his superior military skill by killing such immorally evil persons as Bali, Kumbhakarna and Ravana with a view to establishing the reign of religion and sinlessness.

In the *Mahabharata*, we find the ancient Indian military art to have reached its cluminating point. In history, it was probably the first Great War that had been conducted on so wide a scale. The account of the military training of Kaurvas and Pandavas by Dronacharya is found in the *Mahabharata*. It is to be remembered that certain Brahmins were proficient and learned not only in liberal arts and sciences but also in certain highly specialized ones such as military skill. This fact can well be borne out of the examples of such outstanding soldierly personalities as Parasurama and Guru Dronacharya. To say that military education was forbidden to the Sudras may be an extreme view; nevertheless, it is an undisputed fact that the Sudra boys were not permitted to receive military training along with the boys belonging to higher classes of society, the Brahmins and the Kshatriyas.

The Sutra age evolved and elabobrate schedule of the rights and duties of the Kshatriyas and consequently it helped to develop their education. The *Arthsastra* of Kautilya is traceable to this period. It contains a detailed description of the education for the Kshatriyas. We may quote here the example of Chankya who was the main cause of the overthrow of the empire held by Nanda dynasty. It is he who had trained Chandragupta, a Kshatriya prince in political and military sciences and art of administration and ultimately encouraged and instigated him to build a new mighty empire over the ruins of that of Nanda dynasty.

Kautilya's *Arthsastra* refers to four kinds of sciences prescribed for the education of princes: (i) Anvikshaki involving three systems of thought and philosophy viz. Samkhya, Yoga, and Lokayata, (ii) Trayi i.e. the three Vedas: Sama, Rik, and Yajuh; (iii) Varata i.e. subjects related to agriculture, animal husbandry and commerce; (iv) Dandaniti i.e. Science

and art of penal administration. There was well arranged time-table for training of different arts and sciences.

Forenoon was fixed for the training pertaining to the military art related to four departments of the army *i. e.* the elephant, the horse, the chariot and the infantry implying the art of wielding various sorts of arms of war. The afternoon was devoted to the study and listening to discourses on *Itihasa* which comprised, according to Kautilya, the following subjects as *Purana*, *Akhyayika*, *Itivritta*, *Udaharna*, *Dharmasastra* and *Arthasastra*. The princes were educated in the science of politics through parables and fables as evidenced by the *Akhyayikas* contained in *Panchatantra* and *Hitopadesa* as well as those of *Jatakas* belonging to a later period.

Thus we find that the Kshatriya princes were imparted a practicable knowledge which had an important bearing upon the duties of their future life. Not only that, a Kshatriya king had necessarily to acquaint himself with the thorough knowledge meant for other three classes, their occupation and educational system. In addition to the princes, the common Kshatriya masses had to undergo the *Upanayana* compulsorily. The study of the Vedas and Upanishadas was not so binding in the case of the Kshatriya youth as it was in that of a Brahmin lad. But military education formed essentially an integral part of their education. Generally, military occupation was the chief occupation of the Kshatriyas. These people would help the Kshatriya kings and chieftains in the work of administration and defence of the nation by their recruitment in the army and participation in court activities.

The duty of teaching had been reserved by the Brahmins to themselves and precluded other classes from it. They wielded intellectual despotism over the society, so that even after the coronation of princes, their domination over them persisted; and the Brahmins often interfered with their administrative, religious, social, internal and personal affairs. It is also to be observed that in the initial stage of the Vedic education when

caste system had not assumed strict rigidity, non-Brahmins too undertook to teach the Vedic subjects. In the third mandal of the Rigveda there are Mantras attributed to the authorship of the progeny of Kshatriya-Rishi Visvamitra. In the same way the contribution of the Kshatriya teachers to the expansion and analytical commentary upon the philosophical thought of the Upanishadas cannot be overestimated. In the connection it is worthy of note that in some cases the Brahmin disciples would go to the Kshatriya teachers and philosophers for the sake of acquiring knowledge. Of these teachers, Asvapati, Janaka, and Pravahan Jevali are worth mentioning. In similar way, the custom of teaching certain non-Vedic subjects by the Brahmins was popular. Of the non-Vedic studies, the most significant ones are military education, industrial and commercial education and medicine, etc.

(3) **The Vaisya :** It is an incontrovertible fact that education solves the problem of the future profession of a particular individual or class. As regards the Vaisyas, agriculture and trade was their chief occupation ; and as such they were given technical education of agriculture, animal husbandry and trade. Education of the Vaisyas, too, was under the direct control and supervision of the Brahmins. Not unlike the Brahmins and the Kshatriyas, the Vaisyas too were not immune from the ceremony of initiation prior to the beginning of education. They were bound to gain elementary Vedic education, but, as has already been indicated, their main occupation was agriculture, cattle-rearing and trade and hence utility of practical and technical knowledge was of greater importance to them. Study of the Vedas was regarded as of secondary magnitude by them. For them there was provision of technical education because it suited their needs.

It is said that a person belonging to Vaisya class should never think that he should never keep cattle. He was required to possess knowledge pertaining to a variety of occupational things such as price of precious jewels and the knowledge of

the method of their test, that of cotton yarn, spices and scents. Besides these, they had a competent knowledge of good and bad fields, manure, paraphernalia for weighing and measuring and also that of fluctuating level of profit and loss in trade under varying marketing conditions. In this connection they had to study economics and commercial geography. Besides, they had to remain in constant touch with the growing demand and mode of supplying the manufactured goods in different countries of the world in order to maintain commercial relations with them.

Knowledge of various languages, rates of wages, rules applicable to purchase and sale of commodities, was regarded as indispensable for the Vaisyas. To acquire this cumulative information, the study of arithmetic, general geography as well as economic and commercial geography, science of agriculture and business method was extremely essential. Generally, this knowledge was acquired by the children from their father in a practical form. But for the study of the Vedas they had to join pre-established regular institutions. Knowledge of agriculture and commerce was usually picked up through direct practical experience.

(4) **The Sudras** : There was no provision of higher education for them. To serve was their occupation. Nonetheless their education resembled more or less that of the Vaisyas. Like Vaisyas, the Sudras, too, learnt agriculture, cattle rearing, dairyfarming, multifarious arts and crafts and handicrafts etc. Thus the contribution of the Sudras to the economic development of the country cannot be too highly estimated. They learnt *devajana* Vidhya which, according to Samkara, included dancing, vocal music, orchestral music, perfumery and dyeing of clothes. In addition to these, they were engaged in the work of spinning, weaving, and printing of cloths. No established technical institutions were in existence for the sake of imparting technical education, but their knowledge was transferred from generation to generation as heritage. Manu

facturing of weapons and their ammunitions, chariots, architecture, sculpture and painting—these and other similar occupations were suitably appropriated by the Sudras. Description of teachers thereof is available in some of the works. Narada, for example, himself was one of such teachers. Some of the Brahmin teachers have been stated to have undertaken the duty of imparting training in these secular sciences. Fishermen, snake-charmers and fowlers too were included in the category of the Sudras. They inherited these arts from their forefathers through the system of transference by heritage.

Thus we find that different castes had separate schedule of duties and occupations. All the classes of society were doing the work of building up the nation by performing their duties conscientiously. The Aryans had established and recognised the superiority of caste system. In addition to these, there were prevalent certain arts and sciences which could be regarded as nonpareil in the history of that period. Some of these sciences are described as below.

Ayurveda or Science of Medicine :

Science of medicine holds a prominent place amongst all the sciences of India. Its gradual progress had begun as early as the Rigvedic period and by the time of the invasion of Alexander, it had reached its climax. We find several references to medical science in the parables of the Jatakas. In the University of Taxila, surgical operations of serious nature were performed. Education therein was imparted by individual teachers. Knowledge of Sanskrita was essential for the students, because all the works of Ayurveda were written in that language. The student of this science was required to undergo a special Upanayana ceremony even though he might have undergone the ordinary initiation ceremony.

Only that student who possessed perfect health and high moral character was entitled to the Ayurvedic Upanayana. It laid special emphasis on properly formed limbs of the body

such as eyes, nose, ears, tongue and teeth. The student was required to possess moral courage, patience, humility, intelligence, generosity, perseverance, tenacity of purpose, fortitude and other ethical qualities. In modern age too, a pre-medical test is held which aims at examining the elementary qualifications of a medical student for this profession. When we cast our glance back at the ancient methods, we are simply amazed at the perfection of knowledge of the people in this profession. They seem to have fully realized that good health, physical charm and unimpeachable character are the essential attributes of an ideal physician ; besides, they should cultivate the cardinal virtues of truthfulness, freedom from avarice, disinterested service, and to crown all, humility directed to relieve the suffering humanity. Qualities such as intelligence, zeal, imagination, patience and perseverance which are the veritable *sine qua non* of scientific investigation, were regarded as the essential virtues of a medical student. This partly explains the phenomenon of appreciable progress of this science in ancient India.

In modern times, intellectual superiority at the cost of moral virtues is specially stressed, and regarded as the sole criterion of the eligibility of a student to this profession. The spiritual aspect ignored, it loses its utility for life. Emphasis on intellectual aspect alone in this science has led us to very serious and far-reaching consequences ; most of the physicians of modern age have sacrificed their mission of the service of humanity to their insatiable lust for its economic exploitation.

The Ayurvedic Upanayana was open to the members of all the four classes. The initiated students were required to pledge a vow to follow certain injunctions. Education followed the ceremony of initiation. Following their study of Ayurvedic *Padas* and *Slokas* under the guidance of the preceptor, the students in due course of time finished their study of all Ayurvedic works. They were required not merely to cram the books but to comprehend their meaning too. The practice of mere unintelligent-memorisation was vehemently condemned.

The study of the Ayurvedic comprised diverse aspects of medical science such as pathology, medicine, surgery, toxicology, snake-bite, blood-test and study of bones and the like. The student belonging to a particular department would go to the teachers of other departments for the sake of advice and practical knowledge in those branches. A medical practitioner was essentially required to be '*Balu Sruta*' i.e. he could not achieve marked success in his profession unless he had mastered several branches of the science. The entire science was divided mainly into two divisions : *Sastra* (Theory) and *Prayoga* (Practice). A medical student was bound to acquire a double proficiency in both the aspects. A quack who practised his profession without the proper knowledge of either aspect, was penalised strictly by the State.

Here, it would be pertinent to quote profitably the views of Prof. Altekar about the methods of training in surgery '*Salya*'. He observes, "The beginners were taught how to hold and use the surgical instruments by practising upon pumpkins, cucumbers, watermelons, etc. under the teacher's directions. Puncturing was demonstrated on the veins of dead animals, the manner of holding the probe on dry Alabu fruits, carrification on stretched pieces of leather covered with hair, sewing on thin pieces of cloth or skin, application of bandages on stuffed human figures and the use of caustics on soft pieces of flesh. The novice was then gradually initiated in real cases and allowed to extract darts, cleanse wounds, and use the knife in piercing and cutting diseased parts of the body."¹ Mere theoretical knowledge in surgery picked up from books was not adequate ; it was supplemented by practical dissection of corpses. The evidence in this connection are available in the *Susrutas*. In course of time, with the advent and propagation of Buddhism and Jainism in India, the science of Anatomy was given a shocking blow and went gradually out

1. Dr. A. S. Altekar : *Education in Ancient India* , Nand Kishore Bros., Banaras (1943), p. 186.

of vogue, because the exponents of the creed of nonviolence nurtured a cordial aversion to it. Generally, the students would receive training in surgery and medicine through the individual teachers ; but there are instances of institutions for the training of Ayurveda or medical science with important hospitals attached to them. In the great city of Pataliputra, there was a hospital where the medical students received practical training in medical science. Reference to Taxila has already been made.

Usually, the curriculum in the Ayurveda absorbed a considerably long period of time. Most of the students acquired knowledge of the entire Ayurveda ; but exceptions there are of those students who, having specialised in a particular disease, would practise medicine in the same branch. The termination of the course was followed by examination. Incompetent and unauthorized practitioners were forbidden by the state from practising their profession. Only that person who had been issued letter patent (king's license) by the king was authorised to follow the profession of medical practice.

This era witnessed an unprecedented progress in medical science. The students had the ideal of selfless service of humanity before them. The teacher would send the alumni in the world having inspired them with high ideals pertaining to that profession on the occasion of convocation or Samavartana. The physicians and other medical professionalists had a high standard of knowledge which spread their fame even to foreign countries. It is a point worth noting that in 8th. century A.D. the Caliph of Arab had invited physicians from India to undertake teaching work in the State hospital. "Khalifa Harun sent several scholars to India to study Hindu medicine and pharmacology and induced about 20 doctors to come to Baghdad to become chief medical officers of State hospitals and to translate Sanskrit medical works into Arabic.² Manikya was the most famous of all these doctors.

2. Dr. A. S. Altekar : *Education in Ancient India* ; (1948), p. 189.

There was many a master of the *Ayurveda* i.e. Charaka, Susruta and Dhanvantari of whom it is said that there was no disease whatsoever which could not have been cured by them. In short, we can safely assert that ancient Indian medical science was essentially an adequately developed and useful science of which India may rightly boast.

Veterinary Science :

Side by side with medical science for human beings, veterinary science too developed considerably. *Salihotra* can be regarded as the origin of it. The two Pandava brothers, Nakula and Sahdeva, were considered to be experts of horse-diseases and their cure. From ancient times, India has been mainly an agricultural country where agriculture is done on a small scale with the help of draught animals, hence a knowledge of their diseases and cure thereof was deemed indispensable. Moreover, kings had an organisation of horse and elephant armies. It was necessary, under such circumstances, to train veterinary experts to deal with diseases of these animals. Naturally, this science progressed with long strides. But nowhere do we find any reference to regular veterinary institutions to impart education in it. Possibly, the students learnt it from expert persons through heritage system of practical knowledge.

Military Education :

Military science was generally called *Dhanurveda*. According to *Dhanurveda-Samhita* ascribed to the authorship of Vasishttha, the ceremony of initiation was usually performed a military student who was offered a weapon accompanied by the utterance of a Vedic Mantra by the preceptor. The Kshatriyas were specially made skilful in military art ; though the examples are extant which relate that even Brahmins and Sudras too learnt it. The duty of instructing in the art was undertaken mainly by the Brahmins, but occasionally the non-Brahmin instructors also performed this duty. In the beginning of the Vedic age the art and science of war progressed appreciably because the Aryans had to fight with

the Dravidians. The weapons that were used in warfare were mainly bow and arrow, sword, club, shield and lance, etc. Chariot war was in vogue in that period.

The Mahabharata marks the culmination of military art and science. We find in the Mahabharata examples of weapons which may well be compared with the extremely destructive weapons of modern times. Again the fact can be corroborated by the Ramayana giving an account of many a strange weapon employed in the battle between Rama and Ravana. In the Upanishadas we find scattered references to War-ships too.

In ancient times, military education was not only organised by the state ; but on the other hand, private individual instructors too would undertake this duty. In every village, there were military training camps where villagers were given military education for self-defence. This custom was widespread throughout the country. In addition to these, there existed certain regular centres carrying on the work of military training. On the North Western frontiers of India, Taxila, an important city, attracted students for military training from all parts of the country.

Following in the wake of Alexander's invasion, military education assumed a new form in the country. Some persons started regular institutions in their individual capacity. These teachers provided trained soldiers to the kings at critical juncture and would, in return, be awarded land, money and horses. The kings would send their sons for military education to distant-placed centres where expert teachers invited from different regions of the country imparted training to the students. Thus it is evident that in ancient India, military standard was very high. The ancient military education was a veritable boon to all in the guise of a settled occupation and powerful and efficacious means of protection of the country.

Fine Arts (Lalit Kalas) and Crafts :

Mainly speaking, dancing, music, painting, sculpture,

architecture, carpentry, and smithery were some such arts and crafts which helped a major portion of the population of the country to earn their livelihood. These antique arts and crafts of India are famous all over the world even today. In the early Vedic age handicrafts and agriculture were held in high esteem. Agriculture was the chief occupation of the Aryans. Both in the Rigveda and the Atharvaveda there are prayer hymns for success in multifarious agricultural processes, proper rainfall and suitability of seasons.

With the passage of time, as caste-system became impenetrably rigid, these arts were affected by an ebb-tide as their popularity and public esteem, and training in them was restricted to Sudras alone. The Vaisyas and Sudras learnt these crafts and subsisted on their cultivation a fact explanatory of low public esteem of these two classes. People belonging to higher order of society began to look down upon their works so much so that even manual work was regarded as an accompanying mark of social degradation. Consequently, in India fine arts and useful handicrafts began to decline because of the total absence of public patronage.

The work of coaching in these arts and crafts was not conducted by any regular and well established institutions. The student would generally serve a term of apprenticeship under a person who had followed that occupation for a long period of time and thus he acquired proficiency through practical knowledge in that craft. Generally these arts and crafts assumed a communal aspect and the father would impart coaching to his son in a particular art. In every village there inhabited masons, tanners, carpenters, blacksmiths and goldsmiths who fulfilled the needs of the society. Even today this social system is continuing because modern India is as dependent on agriculture as ancient India. The occupations of the carpenters, tanners, blacksmiths, potters as well as washer-men are helping factors to that of agriculture; hence they have been still surviving through centuries though the degree

of proficiency in these arts has dwindled in comparison to that of ancient times.

It must, however, be noted here that in the Rigvedic period occupations were not dependent on caste-system. At that time the nature of education was religious; but this sort of education was meant only for those persons who, rising above the mundane interests, were capable of attaining to spiritual heights. The ordinary stratum of society was deemed unequal to spiritual enterprise and hence the purpose and character of their education was different. Ordinary people were still engaged to advance the material well-being of the society. There was adequate provision of secular sciences for the sake of economic development of the community. The Rīdvedic age is exemplary for its economic, political and religious progress and famous for various arts and crafts (essential attributes of civilized life), agriculture, commerce and trade.

It naturally leads us to the inevitable inference that the period must have evolved an elaborate system of industrial, scientific and commercial education. As a matter of course, the development of these arts and handicrafts must have given birth to caste-system based primarily on the notion of division of labour. Even the great spiritualists and saints did not appreciate the idea of keeping their entire family limited to priestly occupations. There is an example in the Upanishadas of a poet-stage whose mother was a well versed housewife doing the work of grinding corn (*Upala Praskhni*) and the father an itinerant physician (*Bhishag*). Only those persons who were capable and worthy of spiritual duties, would study the religious scriptures and guide the society. On the other hand, people who were deemed unfit for such missions, were asked to depend on the plough or the loom. Further, we come across such words as *Varij Vaniya* in the Rigveda which clearly indicates that commercial education was, as mentioned above, an integral part of the system for the economic welfare of the country in that period.

In the post-Vedic period there was full freedom as regards the choice of arts and handicrafts provided the guardians of the boys gave their consent to it. The basic foundation of Indian education is high philosophy; and its aim has never been degraded to economic or material prosperity; but on the contrary, it has always been regarded as an essential means to the achievement of a higher ideal "emancipation of soul." Therefore, even in the last phase of the Vedic age, the inner tendency of the people continued to be spiritual and religious. It consequently influenced the arts of sculpture and architecture. The artists being inspired by spiritual thoughts produced superb specimens of art. Thus they created an art which has continued through ages to be the object of emulation for the entire civilized world. These artists had regarded art as manifestation of supreme piety.

As has been stated above, the work of coaching in these arts and crafts was done by the artisans at their houses functioning as schools. In addition to these the collective interests of a particular craft were administered by an organisation called 'Sreni' (guild). There were established different guilds for particular crafts.¹ The Smritis give us an elaborate of these guilds. These guilds are mainly those of cultivators, herdsmen, traders, money-lenders, artisans to which Brihaspati has added two guilds that of Artists or *Chitra-karas*, and that of the Dancers. Thus all these taken collectively functioned as schools of Fine Arts and Crafts directed to cottage industries. It was in these guilds where the students of crafts were imparted primary education.

Besides this, the ancient Indian literature contains mention of sixty-four *Kalas* (Arts). These references are found in Bhagvata-Purana, the Ramayana, Mahabhashya and Kamasutra. Magha Vamana and Bhavabhuti have given an account of them. In the Buddhist and Jain works, such as Lalitvistara, Jatakamala, Kalpasutra, Aupapatika-Sutra or Prasnavya-

१ "एकेनशिल्पेन पण्येन वा ये जीवन्ति तेषां समूहाः श्रेणी" पाणिनी

karana-Sutra, you will find frequent references to these arts. Some of the main arts out of these are : dancing, music, skill at toilette, painting, histrionic, art, sculpture, etc; and important handicrafts are : spinning and weaving, art of manufacturing boats, chariots, science and art of tanning leather, making ornaments of gold, carpentry, sewing, art of laundry and the art of ploughing and many others of different kinds.

Early Pali literature mentions eighty arts (*Sippas*). According to *Milinda-Panha* there are nineteen *sippas* ; they are: Holy Tradition, Law, Samkhya Nyaya. Vaisesika, Arithmetic, Music, Medicine, four Vedas, Puranas, Itihasa, Astronomy, Spells Hetuvidya, Military art and Poetry etc. Kautilya's *Arthasastra* belonging to Maurya period refers to the Arts of that age. According to Chanakya, there used to be Heads (*Adhyakshas*) for the supervision of different industries. All the Arts and Crafts were under the direct control of central administration. Of these heads, there was the superintendent of Treasury (*Koshadhyaksha*) who dealt with the Art known as *Ratna-Pariksha*. He wielded his power on the business in pearls of all sorts derived from oyster shells, conch shells, and different sorts of gems diamonds. In addition to these there is reference to trade connected with sandalwood, other woods, hides, wool as well as that pertaining to cotton and silken clothes such as *Dukula* (fine), *Kshauma* (coarse), *Kauseya* (silk) or *Chinpatta* or Chinese. Metallurgical industry was superintended by the Head of the Department of Mines known as *Akarodhyaksha*. He was expected to be well proficient in '*Sulbadhatusastra*' having a competent knowledge of copper and distillation and condensation of mercury. He was assisted in his duty by a body of experts in Metallurgy equipped with essential apparatus. The industry of Metallurgy and Mining marked a high level of progress in that age. In addition to these Heads, there was *Lohadhyakshya*, Superintendent of Metals, whose duty was to deal with such metals as copper, lead, iron, tin, mercury, brass, zinc and bronze etc. He was subordinate to *Akaradhyakshya*.

The industry of extracting and collecting pearls, oyster shells and other precious stones out of the womb of oceans as well as manufacture of salt was also carried on in that period. There was a separate department in the state dealing with and controlling the industry of salt-manufacturing. In the *Arthashastra*, there is reference to the superintendent of gold and silver. Again, the Director of Agriculture would look to various branches of that industry, and the *Naukadhyaksha* or Director of Navigation controlled all traffic and transport by water. He collected tolls imposed on all ferries, supplied government boats on rent basis as well as collected proceeds from all fisheries.

Gambling too was regarded as one of the Arts which called for direct state control, it was under the direct control of the superintendent of Gambling known as *Dyutadhyaksha*, dealing with all the aspects of this Art. Thus, on the whole, in Kautilya's *Arthashastra* we get a vivid description of the economic development of the society and Arts and Handicrafts of that period. Besides, it apprises us of the fact that State control was exercised on all the important useful industries.

Conclusion :

To sum up, in ancient India industrial and vocational training was essentially a practical and useful education. There was complete absence of formal paraphernalia of education required in modern times; education was imparted by the father to his son according to practical and direct method. The father would usually transfer without reserve or concealment the entire fund of his knowledge to his son in an affectionate and enthusiastic way. The people would undertake industrial occupation and carry it, being inspired by religious sentiments as in other walks of life. These industrial activities not only involved and served their economic interests, but on the other hand; spiritual factor too was an important ingredient therewith. As a matter of fact, art mirrors forth the personality of the artist. This is why ancient Indian art still to-day illumines the pages of history. Indian artists have bequeathed to the world many fine artistic creations which will be regarded as the valuable treasure of the past, present as well as future.

CHAPTER III

REVIEW OF THE BRAHMANICAL EDUCATION

Aims and Objects :

Progress of any nation is mirrored in its literature. The ancient Indian education is indicative of ancient culture and civilization which having originated in forests is still illuminating the world like the lighthouse in the ocean. The motto of education here, has always been 'Leading from Darkness unto Light' which serves as the beacon-light in the journey of life. The Brahmanical education sought to promote material prosperity and help attain human beings' Salvation. The Vedic teachers had long ago realized the significance of the *obiter dictum* "Vidyatu Vaidiḥyanaparjayanti jaganti lokadvayv sadhanaya" (with the attainment of learning both the worlds of a man are illumined :) or "Vidya vihinaḥ paśuḥ" (human being without knowledge is like an animal).¹ Hence they made education widespread and comprehensive in extent and left no aspect of human existence unrelated to it. As a matter of fact, the highest aim of education was an all round development of life i.e. physical, mental and spiritual development of personality. Though, true it is, that the Vedic education was pre-eminently religious in character, yet secular aspect of it was not totally ignored. The Atharvaveda abounds in examples of secular education.

In short, formation of moral character, purity of heart, development of personality, knowledge of sociability and citizenship, preservation of national culture and last but not

शुनः पुच्छन्निव व्यर्थजीवितं विद्यया विना ।

न मुह्य गोपने शक्तं न च दर्श निवारणे

[Sabhasit Ratna Bhandar 31-18]

the least of all, material prosperity are the main objects of the Vedic education. It is true, of course, that in order to apprehend all the salient features of the Vedic education in right perspective, it is essential to take a bird's eye-view of its fundamental principles, methodology, the teacher-pupil relations, curricula as well as its achievements and failings.

The Nature of Education :

It is difficult for us to obtain the basic principles of ancient education in systematic and regular form in any volume. We can put them forth in systematic order only after gleaning them from a vast mass of scattered literature. To put them succinctly, they are as bellow :—

(1) The primary object of education was to train and prepare the body for the struggle of life. Collective education was not much in vogue; personal attention was devoted to individual students. Accordingly, all the latent faculties of the student were fully developed; hence the practical utility of education for life. Education was not purely academic; on the other hand, it aimed also at providing practical knowledge for the future responsibilities of life.

(2) Those candidates that were deemed fit and eligible for education, were imparted instructions according to their taste and aptitude. The ceremony of initiation (Upanayana ceremony) was compulsory both for men and women. This explains the universality of education. Moreover, education was regarded as the only means to absolve oneself of the debt of the Rishis. Hence it was the sacred duty of all to receive education.

(3) The virtue of innate humility was prescribed as the essential attribute of a pupil to make eligible for receiving education. During studentship period the pupil had to follow the discipline of *brahmacharya* strictly. His life was a period of inexorable austerities which precluded any possibility of pleasure for him. He was bound to lead an extremely austere life. He would not indulge in frivolities as the students of

modern times do. The practice of self-possession and austere moral restraint helped the development of their personality immeasurably.

(4) The ancient educationists fully realized the importance of the beginning of education at the opportune time; the *Upanayana* ceremony, therefore, was performed either in fifth or eighth year at the latest. The studentship period was not co-eval and co-terminous with educational period. Whatever was learnt by the student during his pupilship had essentially to be rescued from oblivion; else failure therein was regarded as a sin. The rainy season was specially fixed for the purpose of revising the old study and keeping it fresh.

(5) The Vedic education tends to impart education primarily on psychological principles. Corporal punishment was prohibited strictly; its infliction was regarded as a crime. Great perceptrs such as Apastamba, Manu, Gautama, and Vishnu have vehemently opposed corporal punishment. True, the utility of punishment has been acknowledged by such Rishis as Yajnavalkya, Manu and Gautama, but it is to be adopted as a last resort.¹ According to the views of Gautama any teacher that administers corporal punishment to his pupils should be legally prosecuted by the State.

(6) The pupil remained in directly close contact with his preceptor. The preceptor, therefore, would get ample opportunity to study the mental calibre and inherent faculties of his pupil. He sowed the seed of good habits in the mind of the pupil. Even modern educationists have recognised the significance of habits. The habits formed during the period of childhood remain with a person all through his life and mould and influence his activities. Therefore, the formation of such beneficial habits as early-rising and sleeping, simple living and high thinking were indispensable for the maintenance

१. अन्यत्र पुत्राच्छिष्याद्वा शिष्यस्य ताडयेत्त तो Manu mitri 4-114

न निन्दा ताडने कुषीत् पुत्रं शिष्यं चताडयेत् । Yajnavalkya 1-115

ance of perfect discipline. The daily round of the pupil's duties was fixed and regularised which assumed, in course of time, the form of habit. This considerably helped them in the development of their personality. Bath, performance of Yajna, worship, begging alms, service of the perceptor, recitation of the Vedic hymns—these and a number of like duties formed an inseparably integral part of their daily routine which were performed unconsciously and automatically.

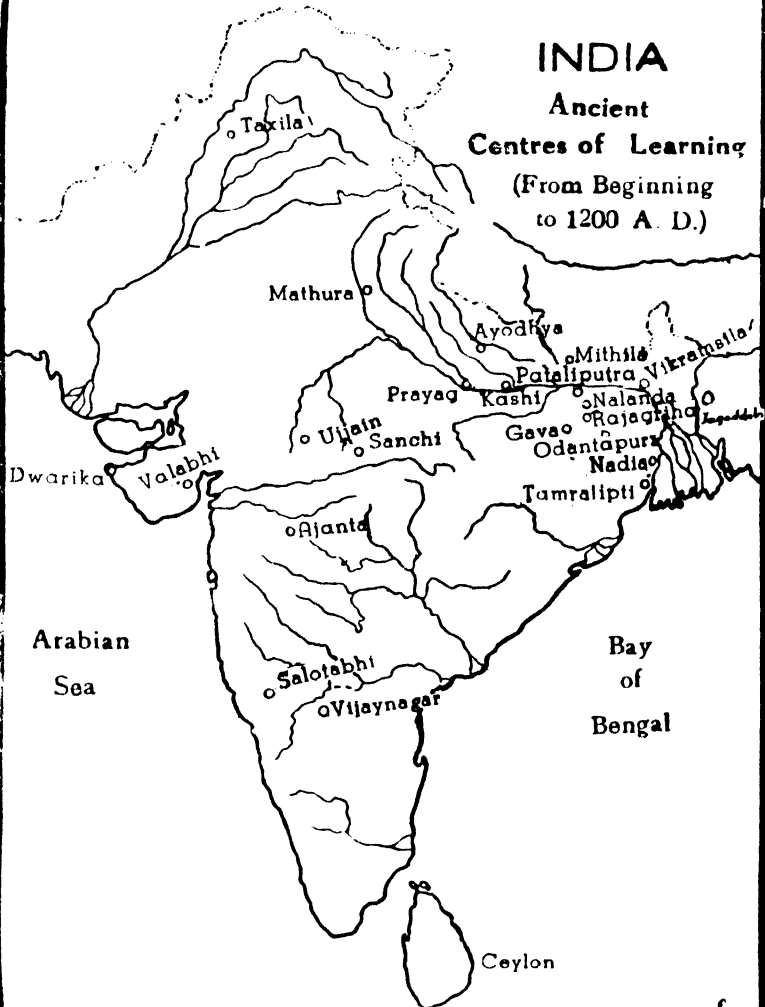
(7) In the sphere of education, there has remained a long-standing disputable issue as to which of heredity and environment plays more important role in the development of a student's personality. Even modern educationists, as a matter of fact, are not unanimous on this point. In spite of the discrepancy in the views of the educationists of the Vedic period in this connection, they laid greater emphasis on environment and up-bringing. It has unequivocally been adduced by the Atharvaveda that, given proper facilities for upbringing and education, there is nothing whatsoever the child cannot accomplish. In this context the instance of Indra is significant. (*Indro'ha brahmacharyen daivebhyā svare Uharata*). But later on with the evolution of the theory of Karma and the theory of transmigration of Soul (Metempsychosis), the educationists had to change their views. They now realized the significance of long standing heredity. Now, in turn, heredity and habit asserted their claim in the formation of the individuality of a child, as is evidenced by "*Malayepi sthito venurvenureva na chandanah*." This theory was firmly established with the growing rigidity of caste-system; the provision for the education of the boys belonging to all the four classes was made on the basis of caste system. This system affected curriculum too. Thus in the Vedic education, the theory of Karma and rigidity of caste-system assumed the shape of impenetrable conventionalism.

System of Education :

During the Vedic age, entire teaching was done orally since the art of writing had not evolved upto that time. The pupils

INDIA

Ancient
Centres of Learning
(From Beginning
to 1200 A. D.)



were caused to learn Vedic Mantras by rote. It is interesting to note that even after the evolution of art of writing, the superstition persisted that to record the Vedas was nothing of sinfulness. In the absence of printing press and paper, books were written with the hand on the leaves of the *Tala* or *Bhojas*, hence they were difficult to be available for the masses. In course of time, the copper plates began to be used for the purpose. Under the circumstances it was not possible that students might be educated with the help of books. This explains the fact that the ancient preceptors caused their pupils to memorise the Vedic hymns orally and it was thus that the vast treasury of knowledge was transferred from generation to generation successively.

In view of the non-existence of regular and established institutions, education was imparted by individual preceptors. The teacher would sit with one or two pupils at his feet; the study work followed invariably the act of obeisance by the pupils to to the preceptor. The preceptor recited the Vedic Mantras first and the pupils followed. In this way the whole of the stanza was learnt. The pupils uttered the Mantras loudly and due attention was paid to the correctness of pronunciation. According to this procedure, verse, stanza and then chapters were gradually finished. The teacher, on the request of the pupils, would analyse, elucidate, comment upon the Vedic Mantras along with causing them to be memorised orally. The comprehension of the meaning of Mantras by the pupils was very essential. Besides the Vedas, they studied the Sutras which called for elaborate elucidation by the teacher owing to the astruseness of their meaning. In this way, the pupils learnt panini's *vyākaraṇa* (grammar), *Nyaya* of Manu along with the Sutras of *Smṛiti*s and *Jyotiṣa* (Astronomy). They were allotted some study-work to be done at home which consisted mainly of the revision of the Mantras and their intellection.

The ancient educationists endeavoured to facilitate the work of memorising the Mantras. This was why they versified all the subjects of study. Even such inspired subjects having a

practical utility as *Vyakarana*, *Ayurveda*, *Jyotisha*, and *Nyaya Sastras* etc. Too were composed in verse form. It rendered the task of memorising considerably easier.

In addition to this method of imparting education to pupils, that of disputation too proved no less efficacious and beneficial. Several *Parishadas* were organised where learned teachers and scholars delivered erudite talks on philosophical and metaphysical problems. Later on, in the period of the *Hitopadesha* and *Panchatantra*, a new teaching method was evolved according to which supreme spiritual truths were made easy and intelligible to the students through tales and anecdotes and proverbial moralisations. The method of personal contact too proved extremely beneficial and efficacious. Unlike the modern educational system according to which a teacher lectures mechanically to a number of students seated before him and at the expiry of the period departs, remaining, thereby, in majority of cases, quite unacquainted with them. The ancient preceptor was very close to his pupils and devoted individual attention to them. There was spiritual relationship existing between the preceptor and his pupils while the latter sitting at the feet of their teacher learnt their lessons. Test was the daily usual feature of their studies. This kept the pupils always active and conscious. The intelligent students were entirely free to make headway by virtue of sharpness of their intellect and assiduity. They experienced, therefore, no set-back to the development of their personality. In the end, we come across some such examples as relate of certain capable sons who in the absence of their father undertook the duty of teaching according to the method through which he himself had been educated.

Pupil-Preceptor Relations :

The unique feature of the Vedic education lies in its pupil-preceptor relations. In modern times, when a student desires admission to any institution, he after having filled in the admission form presents himself before an unknown teacher and money in the form of fees, constitutes the primary link between

him and his institution. Naturally enough, the present-day relation between the teacher and the pupil is not built on the foundation stone of humility, love and faith which are largely conspicuous by their absence in modern age. In ancient times, the pupil could present himself to his *Guru* with *Samidha* (sacred fuel) in his hand which was essentially indicative of his sense of devotional service to his preceptor. Just as the sacred fuel is converted into light, being consumed by fire, in like manner, the pupil was prepared to be admitted to the Light of Knowledge by his preceptor. The teacher too, on his part, would impart without reserve to his pupil whatever knowledge he possessed regarding him as his own son. In some cases, the father himself would teach his own son. There is the famous instance of Svetaketu being taught by his father mysteries of 'Supreme Knowledge'. Devotional service of the preceptor was the cardinal duty of the pupils. Examples are extant of certain pupils who, being unable to present gifts to the preceptor, would serve their *Guru* all the time and devote whatsoever little spare time they could avail of to their studies. Even pupils of noble descent and high birth served, as a matter of course, their teacher in various ways i. e. tending the cows, collecting fuel, kindling the fire, begging alms and doing a number of other odd household jobs. Service of the *Guru* was considered to be one of the most efficacious means of spiritual progress.

The system of the *Gurukulas* is the nonpareil contribution of the Vedic education. Since the performance of the *Upanayana* (ceremony of initiation) till the ceremony of *Samavartana* (convocation) the pupil studied at the house of his master and carried on his education accordingly. The pupil would leave his bed in the morning before his teacher and go to sleep after his retiring to bed at the time of night. In this way there was always direct personal contact between the pupil and *Guru* enabling them to develop mutual understanding. Usually the pupil stayed at the *Gurukula* for a period of twelve years whereafter he would return home having finished his academic career.

At the time of departure the teacher preached to his pupils certain duties in the form of Convocation Address, i. e. "Speak Truth; perform thy duties; do not neglect the study of Vedas", etc. But it is worth marking that even after the expiry of the educational period the relations between the pupil and the preceptor would remain intact.

Curriculum :

In the beginning of the Vedic age, the art of writing had not been evolved. Usually education was imparted orally. At that time education was essentially religious in character. From the very beginning, the Vedic Mantras, the method of Sacrifice and religious hymns were caused to be memorised by the pupils. The knowledge of the nuance between long and short syllables, *Samdhi* vowel and consonant and correct pronunciation was given from the inception stage of educational period. This knowledge stood the pupil in good stead when he undertook the study of the Vedas. Though the Vedic literature dominated the entire period upto 1500 B.C., yet *Itihasa*, *Puranas* and *Epics* too were flourishing along. We find diverse references to them in the *Atharvaveda*. The students were encouraged to learn the rules of prosody and rhetorics which aided the memorisation of the Vedic Mantras. Later on, the Brahmanical literature came into being. The *Samhitas* evolved as the compiled form of the vedic literature. The order of priesthood appeared in the form of profession. This age was remarkable as regards the creation of literature pertaining to ritualistic ceremonies of sacrifice. Geometry too existed to help the symmetrical construction of the sacred Altar. The *Pingala Sastra* (Prosody) was progressing with long strides. *Vyakarana* and philosophy too were found in rudimentary form in this age.

The post-Vedic period witnessed a marked expansion and development in curriculum. The study of religious scriptures was compulsory and indispensable. Besides, there were certain other branches of learning which were very popular :

Vyakarana (grammar), Arithmetic, Geometry, Astronomy, Poetry, *Itihasa*, Akhyayika, Philosophy, *Arthasastra* (Economics), Political Science, Agricultural Science, Sculpture, Architecture, Painting, Military art and science, Animal husbandry, *Ayurveda Salva-Sastra* (Surgery), *Nyaya Sastra* etc. were some of the subjects which progressed considerably in this age. The Brahmanas, Aranyakas and Upanishadas which are veritably the treasure of philosophical knowledge and have been the unfailing source of philosophic inspiration to India through successive ages, were the contributions of this very period.

Caste-system had begun to assume rigidity in this age; hence the curriculum was fixed according to the genius of different classes. The curriculum included certain secular sciences and crafts according to the caste system along with the religious and Vedic study. The Brahmanical education, we find thus, was not one-sided, but on the other hand, it helped the all-round development of the society.

Narada, an eminent Rishi has given a list of the subjects of study under the Brahmanical education to Sanata-Kumara as has been recorded in the Chhandogya Upanishad (VII-1-1-2). He goes to Sanata-kumara for the sake of receiving education. On being enquired by Sanatakumara about his previous knowledge of any subjects, Narada replies, "I have studied subjects like Rigveda, the Yajurveda, the Samaveda, and the Atharvaveda as fourth, *Itihasa*, Purana as the fifth Veda, Grammar (called *Vedanam Vedam* i.e. the Veda of Vedas), Necromancy (*Pitrya*), Rasi (Arithmetic), *Daiva* (Divination), *Nidhi* (Chronology), *Vakevakyam Tarkasastram* (Dialectics), *Ekayana* (Politics), *Deva vidya* (Theology), *Brahma-vidya* (Doctrine of prayer), *Siksha* (Phonetics), *Kalpa* (Ceremonial), *Chhandas* (Metrics, prosody), *Bhuta vidhya* (Biology), *Nakshatra-vidya* (Astronomy), *Sarpa-vidya* (Study of snake venoms), and *Devajana vidya* (Fine Arts)....." This list makes it clear how the Brahmanical education was expanding gradually. Thus this education goes a long way in making life prosperous and happy in all aspects.

A Criticism :

Merits : We have observed all the aspects of the Brahmanical education during the course of its elaborate analysis. We have seen how the culture of ancient India evolved through her educational system. The undimmed refulgence of Indian culture and civilization is rightly attributable to her educational system. Amidst cataclysmic changes which brought about rise and fall of many a mighty empire, Indian civilization and culture has survived all the vicissitudes of fortune; and even to-day when the horizon of the world has been shrouded in the dark pall of stormy clouds of destruction, India is preaching gospel of love, non-violence and peace to the panic-stricken humanity.

The chief aim of the Vedic education was to guide life in the direction of spiritual perfection 'Salvation' through inner and outer purity of being. The Vedic education achieved a marked degree of success in this noble objective. It showed glorious results in the sphere of character-formation. The pupils dwelling in the *Gurukulas* situated in enchanting sylvan surroundings, would study religion, philosophy, secular sciences and crafts at the feet of their preceptor. The cultivation of inner discipline was specially emphasised. But it did not mean the creation of artificial sense of fear to force a mechanical behaviourism among the pupils; far from that, it had a very intimate relation to the inner being of the pupil. Discipline or sense of humility was characterized by an inner urge which reflected itself through manifold activities of life. Besides, means were available for the sake of spiritual discipline and the development of character. Unlike modern students, they were strictly forbidden to indulge in the excesses of pleasure. Very hard regulations were prescribed for the daily routine of life. They were required to rise early in the morning, bathe, sleep on the ground, remain bare-footed, put on scanty clothes and take little food. They were thoroughly prohibited from using such things as sweets, scents, flowers,

shoes and indulging in sentiments of love, anger, avarice as well as dancing which are the veritable agents of luxurious and sensuous life. They had to observe perfect *Neshtika brahmacharya*. Self-possession and control of desires were the essential attributes of the pupils of that period. All these regulations brought about expected benefits and advantages. Character-formation and mental, physical as well as moral development of personality were immensely helped. The creation of a vast literature by the society of that time can well be ascribed to purity and austerity of life and observance of strict discipline. Life seemed to have been pervaded by divinity, purity and nobility. Thus the Vedic education can be regarded as having fulfilled the objective of making human life essentially symbolic of True, the Beautiful and the Good (Satyam Sivam and Sundaram).

In addition to this we find that another object of the Vedic education was the creation and preservation of ancient literature. "When we consider the enormous bulk of the sacred literature it would seem an almost impossible task for it to have been preserved all through so many centuries in this way. Still we know it was done and is being done down to the present time."¹

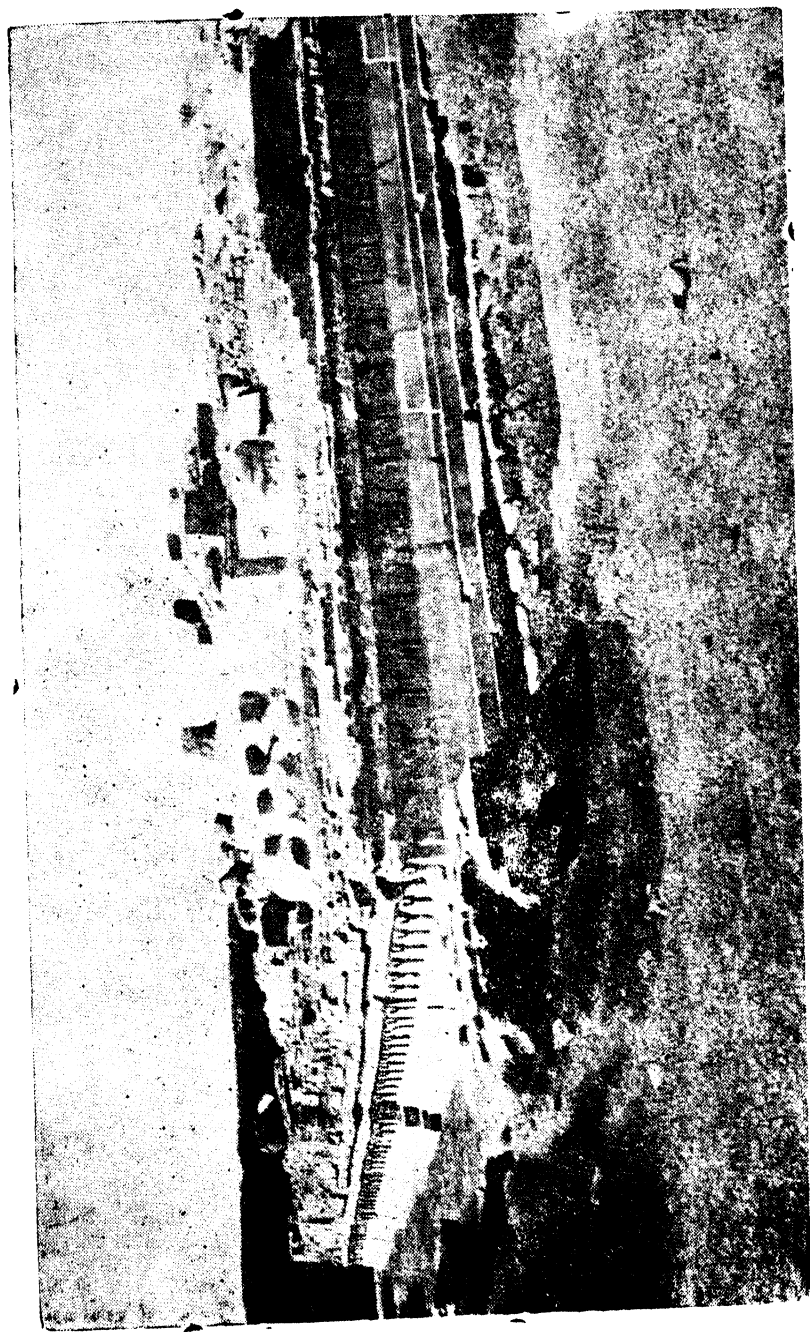
It is a creditable thing for ancient Indian literature and culture to have survived through ages when we consider that in the Vedic or Post-Vedic age the art of writing had not come into existence and art of printing along with the rest of the paraphernalia for the purpose was conspicuous by its absence. The ancient sages and Rishis preserved a vast literature through memorisation and orally transferred it to successive generations. As in ancient times, so to a certain measure in modern age too, the main reason of the cultural unity and harmony can be traceable to the especiality of Indian educational system.

1. F. E. Keay : *Indian Education in Ancient and Later Times*, p. 34, Humphrey Milford, 1942.

This education bore fine fruits in the sphere of material prosperity of the society. As has already been indicated, the curriculum was not exclusively religious. Our forebears of the Vedic period did not ignore wordly and material welfare inspite of the predominance of religion in education. The Vedic education was not totally blind to its responsibilities towards citizens and social welfare and it achieved a pronounced success in it.

Defects : In spite of the important role played by the Vedic education in the all round development of human life, it certainly was not free from some defects and flaws which could be revealed by a moment's critical analysis and reflection. It would be perfectly legitimate to describe them here briefly. Not unlike ancient European educationists, Indian educationists also laid great stress on religion. Religion forms the basis of every act of theirs, so much so that even ordinary common day affairs reflected religiosity. Every activity was suffused with a kind of priestly tinge. Majority of the teachers were Brahmin priests. The entire educational structure was pervaded by sacrificial rituals and religious ceremonies. The development and evolution of *Itihasa*, *Arthashastra* (Economics), Politics, Arithmetic and physical sciences could not overpower the fields of religion, philosophy and religious ceremonies. The reaction of it did not occur till then; still in course of time religion came to exercise a profound influence upon life, and people in their religious bigotry lost all regard and care for material prosperity. For the persons thoroughly imbued with religiosity, religion was the sole incentive to action and struggle of life, but the general masses could not soar too high. Common people regarded Deity as the only Truth and looked askance at the world which was nothing short of illusion to them. This attitude dealt a very fatal blow to mundane progress.

According to the views of certain critics, the Vedic education helped the people turn other-worldly and spiritual,



The relics of the foundation of a stone temple at Nalanda.

visionaries; but this view is untenable. The Vedic literature has always stressed emphatically the struggle of life and duties connected therewith. Moreover, that age was characterized by constructive activities. The age produced a very vast and great literature. The sages formulated certain regulations for the guidance of practical life; strict compliance wherewith could make life prosperous. It is true that entire atmosphere was surcharged by religiosity and spiritualism and life was imbued to the marrow with formalities of religious ceremonies. At the same time it should be remembered that material success was only a means to an end i.e. Emancipation of Soul and not an end in itself. This spiritual tendency pervaded the very soul of India and its reflection is visible in the thought of modern Indian masses.

Besides this, in the vedic education an appreciable importance was attached to the Sastras. The Puranas and the Smritis were quoted as authoritative books. There was the firm conviction prevailing amongst the masses that whatever had been recorded in the Sastras could never be false or vice versa. This tendency weakened the reason and imagination of the people. The authority of Sastras was regarded as self-sufficient and final word, and hence the test of propriety or impropriety of a thing born of circumstances was utterly scarce. But this phenomenon occurred only in later times; otherwise Logic and reasoning had reached its climax during the Vedic and Upanishadic period. As a matter of fact, the Upanishadas mainly exhibit intellectual development and display of subtle disputations. The literature of the Sutras too is not far behind in this respect and is a symbol of the height of intellectual development of the age.

Farther, it is to be noted that Arts and Handicrafts collectively known as '*Devajana-Vidya*' were held in low esteem partly owing to the predomination of the Brahmans and partly to the inflexible rigidity of caste-system. The superiority of those doing mental work over the manual workers was regarded as an established fact. It naturally resulted in

serious lack of patronage of Arts by the higher order of the society. Handicrafts were regarded as the main occupation of the Sudras while dancing, music, and painting, those of women and the Sudras both. This rigidity and conventionality assumed a more serious aspect later on.

Another criticism that is levelled against the Vedic education is that it lacks seriously in co-ordination and harmony amongst diverse branches of learning. Specialization in separate subjects had been attempted from the very beginning. The result was that though the depths of particular subjects had been sounded and probed thoroughly, yet vastness and universality of the subjects was ignored and not attended to.

Besides these, the negligence of women-education during the post-vedic period, lack of mass education as well as absence of common language are some of other shortcomings of Brahmanical education. But, as has been indicated in the preceding pages, these charges are far from being wholly applicable; they contain only a modicum of truth in them. Women-folk were held in high esteem by the society; some of them were very learned and scholarly. Sanskrit was the *lingua franca* and all the Vedic literature, the Puranas, the Upanishadas and the Sutra-literature were written in it. Education was compulsory for all as is proved by the indispensability and universality of the Upanayana ceremony (the ceremony of initiations) for all. It is true, nevertheless, that certain defects and flaws crept silently into it when the language of the common people became different from Sanskrit and people grew lax as regards the essentiality of the Upanayana ceremony or when the level of the marriageable age for girls was decreased. All these things did happen during the Vedic age. The phenomena occurred with the growing influence and popularity of Buddhism which will be described in the following chapters.

Conclusion :

Thus we can put it shortly that most of the aspects of human existence found fullest scope for development and

evolution during the period of the Vedic education. The Vedic educational system has its own peculiar importance as regards the harmonious development of physical, mental and spiritual aspects of human life. It helped a lot in the development of character and individuality of human beings. At the same time its contribution to material prosperity cannot be too highly valued. Some of its special features such as pupil-teacher relations, moral discipline, individual attention to the pupils, intellectual freedom, universality of the ceremony of initiation, women-education and the tradition of the Gurukulas etc. are in fullest accord with the principles of education and have invariably proved beneficial and advantageous.

CHAPTER IV

BUDDHIST EDUCATIONAL SYSTEM

The Vedic Religion and Buddhism :

The Brahmanical system of education, as has been indicated in previous chapters, became one of the integral parts of national life. Indian education bore the essential mark of Brahmanical education even after the advent and spread of Buddhism. Buddhism, as a matter of fact, was not conceived as something different from Hinduism. Several of the principal and basic tenets of Hinduism were preserved in Buddhism intact. Ascendency of Buddhism can well be attributed to certain weaknesses and flaws vitiating Hinduism. Hence Buddhism can be regarded essentially as a product of circumstances. Hinduism, long before the advent of Buddhism, had been affected by a superficial vanity; the spirit was fast disappearing. On the other hand, merely formal aspect survived. Inordinate immolation of animals was rampant in the name of the performance of the Yajna. Asceticism came to be identified with and limited to mere wandering in the forests having renounced the family and various inconceivably harsh austerities and meaningless penances had been invented in the name of means of the *Tapas* (asceticism). Budha regarded all this as futile and purposeless. He, therefore, formulated such religious principles as might, through an analytical study of fundamental problems of life, mould religion in a novel form.

Lord Buddha understood well that life was fraught with sorrow and pain, hence it was the aim of human life to attain Salvation (Nirvana) by renouncing the world. All the same, doctrines of Atman, Sorrow, Deliverance or Emancipation Karma, and Metempsychosis are common to both the religious

creeds. In this way, as a consequence of the mingling of both Hinduism and Buddhism a new phase of Indian religious thought appeared. Buddhism has provided in its own way, an answer to the pre-existing philosophic question, 'How to attain Salvation?' One of the many means suggested by Lord Buddha, Nirvana should also be regarded as one with them.

Buddhism can thus rightly be regarded as one of the phases of multi-faceted Hinduism. Whatever little difference seems to underly both the religions, is based on Lord Buddha's certain views concerning Religion. For example, he preached that if sacrifices involved violence to animals as well as inordinate expenditure of money, let them be stopped and forbidden. Secondly, if the Vedas had no claim of being of divine character, let them be regarded as no better than other books. Besides, he preached that it was nothing short of stupidity to consume the entire youth in learning things by rote, and that if Hindu gods and goddesses were no more than mere symbols or names, let us look for something that was real and not imaginary. In addition to these, he forbade the practice of mortification of flesh in the name of penances (*Tapas*) and preached renunciation of the family life and worldly pleasures and indulgences.

Thus we find that to a great extent Buddhism drew its inspiration from Brahminism. There is an essential internal concord inspite of external discord between both the creeds. Buddha would respect and revere the Brahmins. In his early life, he received education from the Brahmins. *Lalit Vistara* asserts that mostly a Brahman or a Kshatriya can be a Buddhist and not a Chandala or Sudra. Though Buddhism did not recognise caste distinctions, yet from amongst the so-called low castes, only those who were possessed of desire and curiosity to learn and commensurate Brahmanical intellectual powers, could be admitted to the Buddhist Fraternity, or *Samgha*. Buddha was opposed to the idea of recognising a person as Brahman only by birth. He organised an Order of monks living a pure and simple life and who, having renounced

their homes in their early childhood, aimed at attaining Nirvana (Salvation), by knowledge acquired through education and a life of austere simplicity. This system can well be likened to the various Asramas (Life-stages) called Brahmacharya or Vanaprashtha or Sanyasa of Brahmanical system. Only the life-stage of *Grahashta* (family-life) was forbidden by Buddhism. All these factors go a long way to prove that Buddhism was but a modified form of the vast Hinduism.

Buddhism came into existence about 600 B. C. The main educational centres of Buddhism were Monasteries or *Viharas*. As a matter of fact, the history of Buddhist system of education is but the history of the Buddhist Fraternity. The entire educational scheme was controlled and supervised by the monks. It comprised both religious as well as secular types of education. Like the Vedic educational system, the ceremony of initiation formed an essential part of Buddhist education.

Pabbajja (First Ordination) : *Prabrajya* or *Pabbajja* was the first preparatory ordination for education. At an early age, the boy after the performance of the ceremony of *Pabbajja*, would enter the monastery as a '*Sramana*'. Prior to the admission to the Order, the novice had to pledge oath of 'Three Refuges' : '*Buddham saranam gachhami*' (I take refuge with the Buddha); '*Dhammam saranam gachhami*' (I take refuge with the Religion); '*Sangham saranam gachhami*' (I take refuge with the Order). Caste distinction did not come in the way of admission as far as possible. Lord Buddha himself held that just as all the rivers by merging into the ocean became one with it, in the similar way, different castes became one after being admitted to the Order. The child had to undergo the ceremony of '*Pabbaja*' at the age of eight whereafter the disciplinary regulations of monastery were applicable to him, and he had to live under the guidance of his preceptor having left his home. A *Sramana* was strictly forbidden to commit violence, speak untruth, take intoxicants and meat and indulge in dances or music. It should, however, be remembered that a child was ineligible to his admissibility to the Order

without the consent of his parents. The ceremony of first Ordination (*Pabbajja*) was forbidden to a novice suffering from such infectious diseases as leprosy, itches or consumption and the like. In addition to these strict restriction was imposed upon the admission to the Order, of the slaves, criminals and government servants especially soldiers.

Upasampada (Final Ordination) : *Upasampada* is the second and final Ordination in Buddhist system. This ceremony could not be performed before the age of twenty years. After this the monk was regarded as having attained the status of full-fledged membership of the Order in direct contrast to the Vedic system of education according to which the *brahmachari* was permitted to be a settled householder after being *Snataka* or a graduate. The Buddhist *Upasampada* converted the *Sramana* (novitiate) into a perfect Monk having no relation with his family or the world. *Pabbajja* was transitory in nature; but *Upasampada* (final ordination) exercised life-long binding upon the Monk. It is true that the Brahmanical education adduces the examples of life-long *Brahmacharis* (*Neshthikas*); but they were few and far between. Buddhism, on the other hand, imposed as a matter of rule, life-long *brahmacharya* upon the monks. In course of time, when women too were admitted to the Order of Monkhood, this discipline was imposed upon them as well.

According to *Pabbajja* ceremony, child would go to his preceptor and with folded hands utter these words, "You are my preceptor"; and thus one-sided relation was established. But *Upasampada*, on the contrary, was performed before all the monks there in the form of a function. The method of its performance was thoroughly democratic in character and could be performed with the consent of the majority. The *Sramana* having dressed himself as a monk, with the alms-bowl in hand and upper robe covering only one shoulder sat down in squatting posture bowing down to other monks. In this way he chose his preceptor (*Upajjhay* or *Upadhyaya*) and the ceremony of the *Upasampada* would come to a close. If any monk, on the other

hand, wanted to withdraw himself from the *Samgha*, the procedure was simple and easy. Any monk under the circumstances of breaking the solemn pledge or falling a victim to worldly temptations, was liable to be expelled from the Holy Order. He had to make a declaration of his weakness before a witness not necessarily a monk.

Pupil-Preceptor Relations : Piety of relations between the disciple and the preceptor in the Buddhist system of education was the same as during the Vedic period. The pupil was called by another name too, i.e. '*Saddhiviharika*.' He acquired knowledge by serving his *Upadhyaya*. Like the Vedic pupil, *Saddhiviharika* too would get up earlier and go to bed later than his preceptor. Early in the morning, the pupil had to give water, clay, and teeth cleanser to his preceptor, provide a seat and serve rice-milk for him. In *Mahavagga* we get a detailed account of the relations between the pupil and the preceptor : "O ! Bhikkhus, *Saddhiviharika* should behave his *Upadhyaya* well; he should rise early, cleanse the shoes and placing the *Uttarasanga* (upper robe) on one shoulder should give teeth cleanser; he should provide water to wash hands and face and a seat to sit on; besides, he should serve milk-rice to his preceptor. He is to sweep and clean the room; he should go for begging with his preceptor etc." In addition to these, keeping distance while following his preceptor, begging alms for him, washing feet and clothes of *Upadhyaya* and attending on him in sickness were some of the essential duties of the *Saddhiviharika*.

Further, we find the responsibilities and duties of the *Upadhyaya* towards his pupils. The preceptor had to treat the pupils as his own son. In emergency, he provided bowl and clothes to the pupil. When he fell sick, the preceptor served his pupil as he himself was served by him. It was the highest and most sacred duty of the teacher to impart intellectual and spiritual education of a higher order to his disciples.

We find thus, that the relations between the pupil and the preceptor were extremely cordial and harmonious. It was in

accordance with ancient Indian tradition. The teacher put an ideal before his pupils by the simple and pure mode of life. He had but few wants. The great teachers of Nalanda would get only three times as much to spend as ordinary pupils would do. The preceptor considered it to be his privilege in a sense to receive services from his pupils. If any pupil ignored to respect his preceptor, he was deemed unfit and consequently was expelled from the Order. The teacher too put forth the ideal of high learning, excellent moral character, self-possession and spiritualism before his pupils to compel inherent high respect from them. It is quite evident from the writings of *Huen Tsang* that in the *Viharas* like Nalanda, there were profound scholars who put forth a living example before the pupils.

Residence of pupils : There were no *Gurukulas* under the Buddhist system of education as they had been during the Vedic age. Pupils lived in the monasteries or *Viharas* as *Sramana* or full-fledged monks. The individual *Viharas* were like the links of the chain of the entire Buddhist religion. All these monasteries were organised together to form chapters, *i. e.* the orders were constituted by the amalgamation of a number of educational centres or monasteries (*Viharas*). The pupils and the *Upadhyaya* would live together in these monasteries. There was no dearth of accommodation in them. The ancient relics of Nalanda indicate that it accommodated thousands of students.

In the earlier stages of the spread and propagation of Buddhism, the monks lived in the woods, in grottoes or caves and beneath the trees; but they were allowed by Buddha to live in the *Viharas* (monasteries). This permission was valid under special circumstances *i. e.* toward of scorching heat, snowfall, hailstorm or rainfall. There were *Varshanas* (rain-retreats) built by rich people of the society for the sake of providing shelter in rainy season. The Buddhist monasteries were palatial in structure, beauty, symmetry and comfort. There is a reference to a palace which was built by

King Bimbisara. Many a Chinese traveller has provided us with a detailed and picturesque description of these *Viharas*. One of the most famous *Viharas* of that time was the Jetavana Vihara constructed by the merchant prince Anathapindika. There were separate chambers and halls well equipped and well decorated, for different purposes, cooking chamber, bathroom, dormitory, study hall for discussion and guest house etc. Besides this, there were some other important and famous *Viharas* as Yashtivana, Venuvana, and Sitavana at Rajagriha.

These Buddhist *Viharas* were the educational centres used not only for religious learning but also as the centres for secular arts and crafts. Technical education in various arts and crafts such as painting, sculpture and architecture etc. was also imparted in these *Viharas*.

Further, there were some such students as would not live with their preceptor in these *Viharas* but reside at their own houses and go to the *Viharas* for the sake of education. The Jatakas refer to some such story about Junha, a prince of Benaras. Big universities had hostels for the accommodation of the residential students.

Meals : The Buddhist monk usually took very simple meals. The *Sramanas* would go about to the neighbouring villages with their *Upadhyaya* for the sake of begging alms and subsisted on whatever they could get thereby. Begging food more than they needed was strictly forbidden. Occasionally the students and monks were invited to meals by the citizens. Their food usually consisted of fruits, milk, milk-rice, curd as well as jaggery and sugarcane etc.

Curriculum :

The Buddhist education was spiritual in essence. It was thoroughly saturated with religion, since its chief ideal was the attainment of *Nirvana* or Salvation. The Buddhist monks studied mainly religious books alone. Their life was steeped

into religion. The chief subjects of their study were *Suttanta*, the *Vinaya*, and *Dhamma*.

This should not, however, lead us, to infer that study of religion predominated the entire society and that there was a total lack of practical and technical education. In fact, it was not so. In Indian history the Maurya and Gupta periods are regarded as the golden age when India had marked a high water-level of development in literature, philosophy, arts, commerce, agriculture and the methods of warfare. From economic point of view, India was considerably prosperous and well off. This disproves that there was no education in secular sciences and arts at that time; because it is evident that without these sciences, an all round material development of the country would have been impossible. The main subjects of Buddhist education were as we shall see later on, spinning and weaving, printing of the cloth, tailoring, Lekham, Ganana (Accountancy), painting and sketching, Ayurveda or medicine, Salya or Surgery and coinage, etc.

Education was categorised into two heads: (i) Primary and (ii) Higher Education. Primary education aimed at teaching, reading, writing and arithmetic (3 R's). Higher education comprised teaching in religion, philosophy, medicine, Military science and the like. Caste distinction did not stand much in the way of choosing the subjects. Students would come flocking to Taxila for the sake of education from far and wide. The Vedas were also studied for acquiring comparative knowledge; nevertheless the Atharvaveda was not included in the curriculum upto the Jataka period. The vogue of learning the Vedas by rote was rampant in this period also. Bodhisatva himself had acquired knowledge of the Vedas.

We do not find any description about sciences, fine arts and crafts in the Jatakas; yet the *Milinda Panha* refers to nineteen *Sippas* or *Shilpas* (Arts) which formed an essential part of the curriculum. We come across the mention of the following arts which were taught in the different institutions

of Taxila : Elephant Lore (*Ilathi-sutta*), magic charms, spells, hunting, spell for understanding the cries of all the creatures, Archery (*Issatthasippa*), the Arts of Prognostication, *Sarpa-Vidya* (Art of snake charming) and medicine etc. Students could specialize in any one of these arts. The theoretical as well as practical aspects of education in these arts were equally emphasized. The arrangement for practical training in surgery was a usual aspect of these colleges. It is evident from the story of Jivaka's education that he had received practical training in surgery. This explains his efficiency in the said science which stood him in good stead in performing two very successful operations of desperate cases just after the expiry of his academic career as a medical student. Journey and foreign travel were regarded as having practical educative value. Besides these, nature-study, Law and Military science formed essential parts of the curriculum. Taxila was the centre of education in these arts and sciences.

According to the evidence of the *Milinda-Panhu*, the Brahmanical education too was in existence during the Buddhist period. As a matter of fact, both these systems of education are complementary to each other. Subjects of the Vedic education such as the four Vedas, Itihasa, Purana, Poetry, Etymology, Vyakarana (Grammar), Jyotisha (Astronomy), Vedangas, the Arts of Prognostication, Sankhya Yoga, Sakuna-Vidya (Science of Divination), the Nyaya, the Vesaishika, Music, Medical science, and spells were taught in different universities of the Buddhist period.

Fa-Hion, a Chinese traveller has written that the Brahmanical system of education was popular in the fifth century A.D. The Vinaya literature was the main study of the Buddhist monks. Knowledge of Sanskrita was indispensable for higher education. *Fa-Hion* himself had acquired knowledge in Sanskrita by remaining at Pataliputra for three years. Besides this, Pali and other regional languages had also been popular. Well-nigh all the important Buddhist works have been written in Pali. In the seventh century A.D. *Huen-Tsang* too bore

testimony to the popularity of the Brahmanical education. Study of the four Vedas was obligatory. Describing the curriculum of Buddhist education he has observed that education was imparted by the Upadhyayas and Acharyas in the monasteries. Primary education consisted of the elementary knowledge of the three R's and principles of Buddhism. Knowledge of grammar was essential. The child was primarily educated in the knowledge of the alphabet, vowels, *Sandhis* or rules of combination, *Samasa* and other grammatical propositions. In this way we find that primary education was a harmonious combination of both secular and spiritual aspects of education.

As regards higher education, *Hüen-Tsang* has quoted the example of Nalanda where Buddhist philosophy, the *Vinaya* Literature, the Yoga and other spiritual sciences were taught. The institution at Vikramasila was reputed for imparting education in Logic (*Tarka-Sastra*) and Jurisprudence (*Nyaya-Sastra*). Another Chinese traveller of seventh century A.D. named *I-Tsing* too has made a mention of these curricula and subjects of study. He has also referred to the study of the *Tripitaka* as that of the Vedas by the Buddhist monks.

Professional Education : Though the Buddhist education was religious in character and its aim was to educate the monks belonging to the Order and also those persons who bore sympathy towards it, yet at the same time we find that it had not ignored occupational and technical aspects of it as well. The *Mahavagga* bears testimony to such crafts as spinning, weaving and sewing. The monks in the monasteries were allowed to learn these arts and crafts. Reference to 19 *Sippas* has already been made above. Besides these, the *Ayurveda* (medical science) and surgery made appreciable progress in this age. *Jivaka Komarabhachcha*, a student of *Taxila*, as referred to above, was a great physician and surgeon of that age. Having studied medical science for a period of seven years, he had acquired a considerable knowledge of various herbs by travelling far and wide. He then undertook

a country-wide tour as a reputed physician. He was invited to Ujjeni for medical consultation. Also, there is reference to his skill in the operation of brain and intestines.

Charaka, rightly known as 'the father of Ayurveda' was a product of this age. Taxila was the centre of education in medical science ; students from distant places as Rajagriha would go there for medical education. We find in the Milinda Panha reference to certain reputed physician viz. Narada, Dhanyantari, Angarika, Kapila, Atula and Pubba Kachchayana etc. Besides surgery, a miraculous progress was made by the science of snake-bite cure. There is reference to the destruction to the effect of poison with the help of antidotes, as well as catching the snakes and causing them to suck back their venom out of the body.

Besides Ayurveda there were many useful crafts and arts, architecture being the most important and useful one. The Universities of Nalanda and Vikramasila and their palatial buildings, painting and sculpture of that age, the Buddhist Viharas, Stupas and Chaityas are glorious examples in case. The masses were trained in such occupations as agriculture, commerce, cottage industry and animal husbandry in this period in the same way as the people of the Vedic period received facilities for training in these arts and crafts.

Method of Education : The art of writing had considerably advanced in the Buddhist period but it had not reached the masses as regards its practical use. The method of the Buddhist education was, therefore, oral as it was during the Vedic age. The Saddhiviharikas memorised roots and conjugations of grammar by rote. The Acharya (preceptor) and Saddhiviharikas (pupils) dwelt in the monasteries together. Hence the teacher had recourse to direct method in teaching. He would suggest a lesson to them, and they, on their part, learnt it by heart. The preceptor would proceed further only after having ascertained the thorough comprehension of the lesson by the pupils. The persons having sympathies with Buddhism, were called the 'Upasaka'. These people listened

to sermons of Buddhist monks by inviting them to their houses.

In Viharas and monastic schools, *Hetu-Vidya* or Inductive method was adopted and the intellect of the pupils was trained through it. This method was held in great importance in the education system. Discussions and argumentations on different religious and philosophical subjects were daily held in the monasteries. Vikramasila was the most outstanding centre in this respect. The Buddhist monks engaged themselves in hair-splitting disputations while criticising Hinduism or Jainism. Followers of different religions held occasional discussions; hence students were trained in the art of debating from the very beginning of their academic career. Sometimes authorities and celebrities on religion and philosophy were invited to deliver talks on different topics for the intellectual benefit of the students. Thus addresses and philosophic disputations had carved an important niche in the general scheme of education. These factors promoted the growth of the mental faculties of the students. His mental horizon was widened considerably and practical interest and zest for life was generated in his mind. He developed clarity of vision through discussions on different problems of life. In course of time this method became so rampant that ultimately it degenerated into a creed of "discussion for discussion's sake." It dealt thus, a fatal blow to the acquisition of substantial knowledge and profundity of learning.

Besides, there were certain special peripatetic teachers such as Sariputta, Mahamuggallan, Anuruddha, Ananda and Rahula who would go round journeying in the country on teaching mission. There was prevalent the custom of undertaking of the journey by the students at the end of their student-career in order to give a realistic and practical shape to what they had learnt at the monastic schools. This rendered their knowledge complete, solid and practical. The example of Jivaka has already been adduced in this respect. Periodical gatherings were organised for the purpose of

debate and monks from different monasteries discussed and delivered talks on philosophical and religious topics. Students were provided ample opportunities to participate in these meetings whereby they increased their knowledge appreciably. There were some Buddhist monks who dwelt in solitude of forests and realized Supreme Knowledge through meditation, but there was no such system for the ordinary students.

The teaching method in regard to technical education in Secular science, Arts and Crafts was identical, *mutatis mutandis*, with that of Brahmanical education i.e. students were given education through both theoretical and practical methods. As regards Arts and Crafts, the students served a term of apprenticeship under some expert artisans and thus picked up knowledge by and by. Spinning, weaving, sewing, stone-masonry and other similar crafts were learnt by the above mentioned methods.

Female Education : According to the principles of Buddhist religion women were regarded as inferior to men and hence objects to be shunned by the religionists. The monk would take the vow of lifelong celibacy (*Neshtika Brahmacharya*). They feared to come in close contact with women. But it was impracticable in daily life specially in view of their necessity of going on their daily round for begging food from the householders in companionship of their disciples. Consequently Buddha had allowed them to be admitted to the chapter and thus women monks (*Bhikshuni*) lived in the same monasteries and were supposed to lead a very holy and chaste life.

During the initial stage of Buddhist education, much encouragement was given to women-education and separate monastic schools were established for this purpose. But in fourth century A.D. decline of the order of Buddhist Nuns commenced because the *Viharas* had assumed such an importance from educational point of view that ultimately they had attained to international level. Women, therefore, could not

derive much benefit from those institutions. It should, however, be noted that whatsoever education had been imparted, it not only helped to raise the standard of women's character and intellect generally but also produced a number of learned women of high calibre who guided the society in the fields of religion and philosophy. There are examples of some women who were philosophers and poetesses of a higher order. Some of them were renowned social reformers and specialised in social welfare.

There are in Buddhist period sundry references to women-religious missionaries who had gone to foreign countries in order to propagate their religion. For example, Samghamitra, sister of Asoka the great, had gone to Ceylone to spread Buddhist religion. Besides, there are examples of women-monks, viz. Subha, Anupama, and Sumedha, etc. who had taken the vow of life-long celibacy. Highly educated women undertook teaching work and were known as Upadhyayas. Panini has referred to women dormitories for the women-students. We have examples of high poetic talents of such illustrious women as Silabhattarika, Prabhudevi and Vijayanka etc. The poetic powers of Vijayanka have been regarded as second to none but to those of Kalidasa. Political science, however, was not precluded from the curriculum of study for women. Queens succeeding their husbands after their death, undertook and conducted administrative duties efficiently. There are examples of many an empire being conducted by women effectively. For example, Nayanika of Satavahana dynasty, Prabhavatigupta of Vakataka dynasty (fourth century A.D.) and Badami (Vijaya Maharika) of Chalukya dynasty are famous in the history for their efficient administration. This goes to prove the fact that women were given theoretical and practical education in politics. Besides, they studied criticism, Mimamsa, Vedanta, Ayurveda and Literature of higher order. The wife of Mandana Misra had acted as Judge in a philosophical disputation between her husband

and Samkaracharya. This is sufficient to illustrate to what extent the intellectual faculties of women-folk had developed.

Now it has been quite evident that women got ample opportunities for their self development; but at the same time it will have to be remembered that higher education was limited only to women belonging to higher strata of society. Women education was, it seems, inadequate in the wider sense of the term "Education" as it is understood to-day. It had not spread and reached the house of such common masses as peasants, labourers, artisans, craftsmen and ordinary traders. Importance of the *Uranayana* ceremony which was compulsory for women under the Vedic system of education had considerably declined or almost disappeared. The natural consequence of this was that the level of the age of women's marriage was sufficiently lowered and they began to be married even during their childhood. It consequently dealt a serious blow to their education. The situation assumed a serious aspect in ninth and tenth centuries A.D. Girls were married at the age of ten or eleven. During this period the social and religious status of women fell to a considerable extent. This naturally proved very much detrimental to women education.

Contrast between Buddhist and Brahmanical Education :

Under the system of Buddhist education the students began their studies early in the morning. At some places crows were domesticated to indicate time to the students by crowing. The daily routine of the students under the Buddhist system of education was well nigh the same as during the Vedic period. As a matter of fact entire educational system during the two periods was fundamentally identical. The only difference discernible between the two systems lay in the fact that while during the Vedic period pupils were taught in the Gurukulas in a homely atmosphere; there were, under the Buddhist system of education established monastic schools and organised centres for the purpose. Under the former system, attention was devoted to 'individual' whereas under

the latter system, the 'individual' was regarded as a unit of the group and hence education was imparted collectively. Household life formed an important aspect under the Vedic education; renunciation of family life, on the other hand, was the very basis of the other system. Thus under the Buddhist system of education, an order of Brotherhood was established by breaking tender and natural ties of family relations. A Buddhist would usually depend upon the charity of his fraternity which itself, in its turn, would depend upon that of the laity or the *Upasakas*. Consequently, it circumscribed the scope for personal ambition, ability, efficiency and activities on the part of an individual.

Second point of difference between the two systems lies in the fact that under the Brahmanical system of education the pupil had to observe strict physical and mental discipline. He was to treat pleasure and its agencies as taboo. Student life was fraught with austerities. They were required to act upon the principle, "Sukharithinah Kuto Vidya, nasti Vidya, nasti Vidyarithinah Sukham."¹ But according to the Buddhist system "the body is to be decently draped, cleansed and massaged, regularly fed, sheltered in the rainy season, rested during the noon day heat, and medically treated when ailing by the best physician of the country."²

Further, it should be noted that while the Brahmanical system was founded on monarchical principles, the Buddhist system on the other hand, was democratic in character. In other words, under the former system, seniority and pre-eminence of the preceptor would always remain an established fact, while the pupil, under the Buddhist system would accomplish the right to vote in the deliberations of the Samgha after his admission to it. The only difference between the pupil and the preceptor was merely spiritual superiority of the latter to the former.

1. Neither a pleasure-seeker get knowledge nor a student is fated for pleasure.

2. Dr. Radha Kumud Mukerjee : *Ancient Indian Education*, p. 469.

In the end, under the Brahmanical system of education, only that person could lead the life of an ascetic or hermit who was deemed fit and eligible to it from every point of view. Under the Buddhist system only those persons who possessed unimpeachable morality, were admitted to the Samgha (Order), but in course of time, certain drawbacks and weaknesses crept into it. Democratic principles were abused and the monks and nuns fell victim to moral turpitude and corruption. The authority of central organisation grew lax owing to the establishment of a number of independent local Samghas. As a natural consequence, Buddhism declined gradually in India and the Brahmanical system came into ascendancy anew through the efforts of such religious thinkers and philosophers as Samkaracharya and Madhavacharya.

Demerits of Buddhism : Buddhist education was not altogether immune from defects. Not unlike Vedic education, it was also dominated by religion, so much so that Arts and Crafts, in the last phase of it, came to be looked down upon by the members of higher classes and ultimately they gave them up completely. Besides this, the ratio of mass education decreased during the Buddhist period considerably in comparison to the Vedic age. The greatest defect of this system lay in the fact that democratic principle of freedom degenerated into license with the result that monasteries were converted into mere play haunts for the monks and nuns owing to the laxity of central organisation. The establishment of the system of Samgha (Order) which was regarded as the veritable forte of Buddhist religion, ultimately proved to be the sole cause of its downfall. Moreover, military art and science, art of manufacturing arms and weapons and the art of warfare could not develop much under the Buddhist system of education. The reason of it is to be sought in its being founded on the principles of non-violence and renunciation of the world. According to Buddhist religion the world is full of sorrow. Therefore, the sole aim of life was considered to be the attainment of salvation (Nirvana) by renouncing the

world. It naturally resulted in artificiality in the mode of life, and the external life of the monks was dominated by mere formalities. The meaning of the 'struggle of life' was confined to mere metaphysical speculation. This dealt a serious blow to the allround progress and development of life. At length when the foreigners invaded our country, she could not resist them with her poor military skill and organisation. Still it is to be acknowledged that merits of Buddhist system of education far outweigh the defects and flaws, though it was through its short comings that its downfall was so sudden and sure and in its stead the Brahmanical system of education was re-established in the country.

Conclusion :

In short, we can affirm that Buddhist education laid the foundation stone of a high culture. It introduced certain innovations and alterations in the *modus vivendi* of Aryans. Though Indian attitude towards life had always tended to be characterised by piety and sanctity, yet the Buddhist education intensified and elevated it still more. Monastic life of the Sramanas and monks had always been exemplary for the Indians so much so that the educational institutions during the Buddhist period attracted students and scholars from distant parts of the world, such as China, Japan, Korea, Java, Burma, Ceylon, Tibet and other countries. The foreign students made a very profound study of Indian religion, literature and system of education and disseminated the seeds of Indian culture in their own lands. In the Buddhist monasteries, all differences of caste and social status which had taken deep roots under the Brahmanical education, had been removed. The sacred portals of the Buddhist institutions were open to all where all the students without difference were provided with equal opportunities for the development of their character according to their capacity and aptitudes.

Along with religious & philosophical aspects of the Buddhist education secular education formed an essential

part of it. This system gave birth to such international institutions as Nalanda, Taxila, & Vikramasila which were the centres of both religious & secular education. The material and spiritual superiority of the country of that age is traceable to the then educational system. Education was closely wedded to the various problems of life and it aimed at finding out concrete solutions thereof. It was purely Indian having been evolved by the Indian educationists under conditions peculiar to our country. This is why that educational system was immensely suited to time & place. Mass education, it should be noted, was also in vogue at that time and female education received a prominent attention in the general educational set-up of the country. Besides this, there was an elaborate provision for the general education of laity having sympathy towards Buddhism because they were regarded as the rich and potential heritage and it was from amongst these *Upasakas* that Buddhist monks and preceptors were elected.

In the end we may say that in the sphere of morals and discipline the Buddhist system of education enriched human life considerably. The preceptor and pupils led a very disciplined life. Any contact with women folk was strictly forbidden. But it is worthy of note that Buddhism did not believe in the mortification of flesh and undergoing severe penances. Certain Chinese travellers such as Fa-Hien, Huen-Tsiang and I-Tsing have given a very vivid description of Buddhist monasteries based on personal experience and observation indicating the glory and grandeur of Buddhist system of education. It is largely through the long standing traditional background of Buddhist education that we are still able to continue our harmonious, cultural, political and economic relations with the far Eastern countries such as China, Japan, Korea, Shiam and Indonasia.

CHAPTER V

IMPORTANT ANCIENT SEATS OF LEARNING

Background :

One of the special features of ancient education in India was the deep spiritual relationship between the pupil and the preceptor. In connection with the Brahmanical system of education we have seen how the pupil would receive education by dwelling at the house of his preceptor. Gurukulas functioned as educational institutions. Personal attention was devoted to the development of a student's personality. It is, however, to be remembered that spiritual and philosophical advancement being the chief objective of ancient education, it was thought to be essential to aim at the internal progress of the students. Owing to this educational system, regular institutions such as we find in the Buddhist or modern period could not be established, though even during that age some hermitages and pilgrimage centres had come into being. But mass prayers were not organised at such places. These places could not be regarded as the educational centres. Nevertheless, it should be accepted that during the Vedic period, Samghas (orders), Parishads (Conferences), Charana, monasteries and Gurukulas had certainly been established.

In Vedic and Upanishadic literature we find references to Samghas and Parishads where scholars and philosophers would gather from distant parts of the country for the sake of philosophical and theological disputations. Wherever the Gurukulas had been established, education was imparted there to the pupils according to group system. These institutions were established mainly in villages. Some of them existed in the forests. But these institutions were not conducted as regularly and systematically as the Buddhist monastic insti-

tutions later on. It is an indisputable fact that Hindus by coming into contact with Buddhist religion, followed their example in founding well-established, regular educational institution; and big shrines and hermitages began to function as so many schools. Large and benevolent endowments were conferred upon such shrines by Hindu kings and subjects for the sake of the spread of education. These places consequently assumed the form of institutions imparting primary and higher education to pupils systematically.

There were certain places for special training; for example, the princes would go to Taxila to learn Ayurveda, Dhanurveda and Law from distant parts of the country. Ujjeni and Kasi were the famous centres of philosophy and music respectively. Besides these, there were certain educational centres in southern India; for instance, there was a big Sanskrit institution at Salotgi, a village in the district of Bijapur. In course of time, it made such a marked progress that as many as twenty-seven big hostels had to be constructed for the residence of the students. There was another centre of Hindu education at Ennayaram founded in eleventh century A.D. Tirumukkudala, Malakapurama, Dhar and Pondicheri were other seats of learning. Here mention should be made of important centres of Hindu education, viz. the 'Agrahara' villages, which were founded by Hindu kings in southern India in the form of colonies for scholarly Brahmanas. In this context, the 'Tols' of Bengal are also worth mention. It is, however, worth remembering that these institutions had been founded on the pattern of Buddhist educational centres.

Organised Institutions :

Organised institutions originated during the Buddhist period. Buddhism had been founded on republican principles according to which 'Dhamma' was preached to the masses in their own language. Therefore, educational institutions to teach Pali and Sanskrit for primary and higher education respectively, were established. Buddha felt the need of institutions for the education of the Upasakas or sympathisers too. This



A metallic statue of the Buddha at Nalanda.

brought monastic schools into being. Monasteries assumed, later on, the form of big Viharas for education. The monks, nuns and laity were provided facilities and opportunities for education at these centres.

Students belonging to different ranks and classes and coming from distant *Janapadas* or republics received education free of charge. Not only that these centres attracted students from abroad, i.e. China, Japan, Tibet and other countries of South East Asia. They would learn Buddhism and carried with them translated works from the original ones. Nalanda & Taxila rose to the status of Universities. The administration of Buddhist educational centres was conducted on democratic principle. Usually some learned monk would act as the head of an institution. There were different Heads for different departments; such as Admission, Examination, Curriculum, Hostels, Boarding, Construction of buildings, Medicine, Library and the various branches of studies. There is the example of a monk-student of 9th. century A. D. belonging to Jalalabad; who had come on pilgrimage to Bihar and was appointed the Chancellor of the University of Nalanda. It goes to prove that people did not observe either local or provincial distinction as regards education. These organised institutions in the form of monasteries, Viharas and Universities formed the spinal chord of culture of the country. Hence much credit for the cultural relations existing still between India and other Asiatic countries goes rightly to these various educational centres.

Now we shall mention below in short certain important centres of learning of Buddhist period. Of these institutions, Taxila, Nalanda, Valabhi, Vikramasila, Odantapuri, Nadia, Mithila and Jagaddala deserve special attention.

1. Taxila

From times immemorial Taxila had been an important centre of Brahmanical education. During the Buddhist period, its fame continued in Northern India. But when *Fa-Hain* visited

it in fifth century A. D., there was no sign of university there and *Huen-Tsang*, when he visited it in seventh century, was very much disappointed to see the last relics of this important centre.

Taxila was the metropolis of Gandhar province in ancient times. But the history of its foundation is still more antique. The *Ramayana* mentions that it was founded by king Bharata who named it after his son 'Taksha'. It was constantly overwhelmed with foreign invasions owing to its situation on the north-western frontiers of India. Hence politically it underwent many vicissitudes as a result of occasional invasions. The Persians, the Greeks and the Kushanas attacked it and established their empires from time to time. It can easily be inferred that with change of empires, its educational system too must have continued to change.

In fact there was no organised institution or university at Taxila. Education rested mainly on domestic system. Many learned and erudite preceptors imparted education to the students separately. Hence it had become a very big educational centre of Northern India. We find references in the *Jatakas* to the going of students from Benaras, Mithila and Rajgriha to Taxila for education. Taxila was mainly the centre of higher education. Usually, students having attained the age of sixteen years would go to Taxila. Here the chief branches and subjects of study were Vedatrayi (Three vedas), Vedanta, Vyakarana, Ayurveda, eighteen Sippas (crafts), Military education, Astronomy, Agriculture, Commerce, Snake-bite cure, etc. Panini, the 'Father of Vyakarana, (Grammar), and Jivaka, an expert in surgery and medicine were the product of Taxila. No caste distinction was observed as regards the training in these sciences, a fact which can well be testified by the example of a Brahman boy who went there to learn military art and science. Taxila had been influenced by Greek culture, also. Some preceptors taught Greek there. Training, in Greek military art, was also conducted at that

place. As a matter of fact Taxila was very famous as a centre of training in Indian military science. The study of medicine took a period of seven years which can be borne out by Jivaka's residence at Taxila for a number of seven years. Kautilya, the famous author of 'Arthashastra' had received his higher education here.

Thus for several centuries Taxila served as the beacon-light to the country in educational sphere. This light of learning continued to burn undimmed inspite of vicissitudes of fortune and stormy cataclysmic changes. At length it was overwhelmed by the barbaric Huns who extinguished this light for ever never to shine anew.

2. Nalanda

In the province of Bihar, situated at a distance of forty miles south-west of Patna and seven miles north of Rajgriha, Nalanda was a famous cultural and educational centre of Northern India. In the beginning it was but a small village having nothing to boast of its educational importance. But by and by its importance grew in magnitude. It enjoyed a considerable degree of fame and importance for Buddhist monks owing to its being the birth place of Sariputta, a favourite disciple of Lord Buddha. When Asoka the Great, visited the place in connection with seeing the Chaitya of Sariputta, he got a *Vihara* to be constructed there. In this way the first founder of the Nalanda *Vihara* was Asoka. This place began to grow in importance since the rise of Mahayana branch of Buddhism in the first century A. D. By the beginning of fourth century A.D. it became educationally important and famous.

Two important Buddhist celebrities named Nagarjuna and his disciple Arya Deva, who were probably born about fourth century A. D. had lived at Nalanda which indicates the importance of the place growing fast. But upto the fifth century, Nalanda had not achieved paramount educational importance in India because when in the year 410 A. D. Fa-Hian visited this place, he found that Nalanda had not much

educational significance. Its real importance begins with the year 450 A. D. For the next three centuries, it remained at the zenith of its fame and importance which fact is evidenced by the writings of *Hsuen Tsang* who came here in seventh century A. D. He has given us vivid description of the glory and magnitude of this ancient seat of culture and learning.

Nalanda reached its zenith of progress at the hands of the kings of Gupta dynasty. Kumargupta First (414-445 A.D.) built a monastery there. Following him afterwards, Tathagatagupta, Narasinghgupta, Baladitya, Buddhagupta, Bajra and Harsha too established monasteries at the same place. Thus owing to the construction of these monasteries, the area of Nalanda expanded considerably. These monasteries formed the main part of the university buildings. The entire university area was marked off by a big and strong enclosing wall having only one gateway. At this gate, there lived a teacher designated as Dwar Pandit who was incharge of the test for admission to the university. The gate opened into eight big Halls, where students were delivered addresses *en masse*. These halls stood in the middle of 'Samgharan.a' that comprised the main building of the Vihara. Besides these, there were three hundred study-chambers where students were taught by the preceptors.

The architectural design of the university buildings was of a supreme order. The arts of sculpture and architecture of India were unique in that period. It is conspicuously reflected in the Viharas of Nalanda. The main building was so lofty that "the row of monasteries (Viharavali) had their series of summits (Sikhara-Sreni) embracing the clouds (ambudhara)."¹ These buildings had many storeys and their turrets and domes were, in fact, very high. The entire buildings were constructed according to well-arranged plan. Even today the ruins of

1 यस्यामम्भुगरावलेहि शिखर श्रेणी विहारावली ।

मालेबोधर्व विराजिनी विरचिता धात्रा मनोज्ञासुवः

(Quoted by A. S. Altekar : in *Ancient Education in India* from : 'Epigraphia Indica')

Nalanda present an eloquent testimony to the height which had been attained in the science and art of engineering during that period.

Besides these buildings down below, the area was dotted with beautiful and spacious tanks bearing on their bosoms the blue lotus intermingled with *Kanaka* (golden) flowers which enhanced their beauty. *I-Tsing* gives us an account of more than ten water-tanks wherein students displayed their aquatic feats. Besides, there was a very big library building of nine storeys in the same area. This library had three departments known as 'Ratna Sagar', Ratnodadhi', and 'Ratna-Ranjaka'. The library as a whole was called *Dharmagaja* (Abode of Religion). It had a collection of rare works about all religions, subjects, Arts, Sciences and Crafts.

There was an elaborate arrangement for the residence of the students of Nalanda university; they used to live in hostels. There were thirteen monasteries for the purpose, comprising a number of chambers for the residence of the students. These rooms had stone-benches for sleeping, separate niches for placing lamp and books. Each courtyard had a well in its corner. There were big kitchens for messing purpose where cooks and common servants were provided by the Vihara. Their ruins have been excavated by the Archaeological Department.

At Nalanda university, the students were provided with food, clothes, education and medicine free of charge. We are simply amazed at the provision of free education of ten thousand students at Nalanda in ancient times when we compare the inordinate expenditure involved in the modern university education. In ancient times, verily, the responsibility of education was shouldered both by the state and the people, who would make huge benefactions for the cause of education. The kings of many generations had made an endowment of 200 villages to the university whereby the huge expenditure of it was managed. Besides this, kings had been supplying buildings, land and food in their individual capacity from time to time.

I-Tsing, a Chinese traveller who had stayed at Nalanda for a period of ten years, has given us a vivid account of the system of Education and curriculum of Nalanda university. Nalanda, despite being the centre of *Mahayana* Buddhism, provided education in *Hinayana*, Jainism and Vedic religion also. A comparative study of all religions was *sine qua non* of victory in philosophical discussions. Formal disputations formed an integral part of the system of education. It was essential for a genuine philosophical investigator to have made a profound study in well-nigh all the religions prior to embarking upon any research work. All the facilities for this purpose were available there. Besides these, students would learn the Vedas, Vyakarana, Astronomy, Philosophy, Puranas and Medical science. Thus Nalanda can veritably be called the centre of philosophical learning.

The monks, Acharyas (Preceptors) and students led a very disciplined and pure life in the Viharas. The students of this university were held in high esteem everywhere in the country. Students hailing not only from different parts of India, but from foreign lands also sought admission to the university. It attracted innumerable students from distant countries such as China, Japan, Korea, Tibet, Sumatra, Java, and Ceylon for the sake of receiving education in Buddhism. There were as many as 1500 learned professors in the university. Special attention was devoted to the development of student's personality. The system of education was almost identical with that of Brahmanical period.

The art of writing had developed to a considerable measure in the Buddhist period. Along with reading books, the students increased their knowledge by listening to the learned lectures of philosopher and scholars. Reference has already been made to the system of formal discussions. There was the arrangement of one hundred lectures daily and it was obligatory on the part of the students to attend these talks. The fame of the teachers was widely spread. Hiuen-Tsang has mentioned

the name of certain teachers of outstanding merits i.e., Chandrapala, Dharmapala, Gunamati, Sthiramati, Prabhamitra Jnanchandra, and Silabhadra etc. It is a worth noting point that being impressed by the repute of this university, Balaputra-deva, the king of Java, had built monastery at Nalanda.

It is evident thus that Nalanda was an eminent centre of learning and illuminated our country for centuries to come with his undimmed light of knowledge. It has made unique contributions to the evolution, expansion and refinement of Indian culture. Nalanda, the unique symbol of Indian philosophy, arts and civilization, after a glorious career of well-nigh eight hundred years, fell a prey to barbarism of the Mohammedan conqueror named Bakhtiar Khilazi towards the end of Twelfth century A. D. The magnificent buildings and invaluable libraries were consigned to the burning flames and the innocent monks and students were ruthlessly massacred. Thus the light of learning which had been kept aglow through ages with the fuel of all that is spiritual, pious and noble in human life, was extinguished never to shine again.

3. Valabhi

Another important education centre of Buddhist period was Valabhi. It was capital seat of the Maitraka Kings between 475 and 775 A. D. It can aptly be regarded as the rival of Nalanda from the view-point of fame and educational importance. There were several Viharas and monasteries at Valabhi. When Hiuen-Tsang had visited the place, there were some hundred Samgharamas established at this centre of learning. Like Hiuen-Tsang, I-Tsing too had found Valabhi in the western side of India as glorious as Nalanda and students from every part of India would flock there for education. These students having finished their higher education, were appointed in the courts on high and responsible posts. This clearly indicates that Valabhi was the centre not much of religious education as of other secular subjects such as Arthasastra (Economics), Law, Politics and Medical Sciences whereas Nalanda was

centre for Mahayana branch of Buddhist religion, Valabhi the centre for Hinayana.

By the seventh century A. D. Valabhi had accomplished appreciable fame as regards its education. Still prior to this period it was an important commercial centre carrying on sea-brone trade. It was the dwelling place of many a wealthy merchants. These wealthy merchants patronized education at Valabhi. The Maitraka Kings made large benefactions to the University especially for the library. In this way this University continued to function upto twelfth century disseminating the seeds of learning in the country. Afterwards it met no better fate than sister institutions at the hands of vandalism and ultimately was wiped out of existence.

4. Vikramasila

This Vihara had been founded by the King Dharamapala in the eighth century. Its site lay on a hillock on the bank of the Ganga in Magadha. From the viewpoint of architectural design, the Vihara of Vikramasila was a unique thing. It was enclosed on all sides by a strong wall. In the centre there was erected a temple adorned with the images of Mahabodhi and in addition to this there were one hundred and eight other temples.¹ King Dharmapal had erected many a grand chamber at Vikramasila where teaching work was conducted. Their walls were adorned with beautiful paintings.

Vikramasila, surprising though it may seem, soon rose in eminence. The teachers here were very learned and philosophers of higher order. Its fame spread upto Tibet. Almost for four centuries students from Tibet continued to come to Vikramasila for the sake of education. These students translated several religious works in Sanskrit into their native Tibetan language and thus propagated Indian culture in their own country. Dipamkara Sri Jnana, a famous scholar of Vikramasila had gone to Tibet as a missionary to spread religion there.

1. Dr. Radha Kumud Mukerjee : *Ancient Indian Education*, p. 587 (1947).



Relics of Nalanda monastery, where residential apartments for students, corridors, wells, courtyards and alters may be seen.

Administration of the university of Vikramasila belonged to a very high order. The teaching work was under the control of a board of eminent scholars. It is stated that Nalanda too was administered by the same Board. The Head of the Administrative Board was usually some learned monk. Different departments of educational system were under the superintendence of separate Heads. A pre-admission test was held at the time of admission to the university. In all the directions of the main building there were gate-ways kept and guarded by the Dvara-Panditas. Preceptors were responsible for the examination to admit students to the university. Dr. Radha Kumud Mukerjee has made mention of the Dvara-Pandits between the years 955-983 as follows :—¹

1. Ratnakarasanti, East Gate.
2. Vagisvarakirti of Varanasi, West Gate.
3. Naropa, North Gate.
4. Prajnakaramati, South Gate.
5. Ratnavajra of Kashmir, First Central Gate.
6. Jnanasrimitra of Gauda, Second Gate.

Besides this, as regards the historical account of Vikramasila, we are enabled to glean some information from the writings of Tibetan alumni and those of I-Tsing's. Here mainly secular education was imparted. The main subjects of study were Vyakarna, Logic, Tantra and Philosophy. The most interesting thing about this university is the conferring of Degrees on the successful candidates in the examination and this practice was conspicuous in other contemporary universities by its absence. It clearly indicates that this university was conducted on sound administrative and academic basis.

In this way we find that for a considerably long period Vikramasila was regarded as the queen of educational institutions. In the beginning of the thirteenth century A. D.

1. Dr. Radha Kumud Mukerjee : *Ancient Indian Education*, p. 583 (1947).

Bakhitiar Khilazi, mistaking it for some military fort attacked it. Nearly all the monks and Brahmins were murdered ruthlessly. All the books were burnt collectively. Before consigning the books to fire, they were made to read; subsequently the vandals came to realize that it was but a centre of learning. The monk Sribhadra, the head of the institution, reached Tibet having passed through Jagaddula and started his mission of propagating religion. Thus fell a mighty educational centre under the barbarism of the Mohammedans.

5. Odantapuri

This university had been established long before the kings of Pala dynasty came into power in Magadha. The Pala kings expanded it all the more by the endowment of a big library containing many works on Brahmanism and Buddhism. Odantapuri could not attain to that level of fame and repute which either Nalanda or Vikramasila had accomplished. Still nearly 1000 monks and students resided and received education there. Odantapuri has contributed its share in spreading the tenets of Buddhism. It attracted students from Tibet too. The monastery erected at Odantapuri served as a model for the establishment of First Buddhist monastery in Tibet.

6. Mithila

In Ancient times, Mithila was called by the name 'Videha'. From times immemorial, it had been the centre of Brahmanical learning. During the Upanishadic age, king Janaka held philosophical disputations with learned scholars gathering there from distant parts of the country. Mithila preserved this tradition even during the Buddhist age. Jagaddhara, a famous scholar, wrote commentaries on several texts such as those of Gita, Deva Mahatmya, Meghaduta, Gita-Govinda, Malati Madhava and the like. Mithila has the honour of producing an eminent poet named Vidyapati who has been the source of inspiration to the poets of Bengal and Bihara by virtue of his lyric poetry even today. Beginning from 12th. century right upto fifteenth century A. D. Mithila had been an

important educational and cultural centre. Along with literature and fine arts, education was imparted in different branches of science also. There was a famous Law College at Mithila. Gangesha Upadhyaya founded a school of New Logic (Navya-Nyaya). It was here that his epoch-making work named 'Tatva Chintamani' had been written. Mithila produced a number of other scholars and literary celebrities. Even up-to the period of Moghul Emperor Akbar, it continued to flourish as an important centre of education and culture credited with country-wide repute. It was famous especially for its Nyaya (jurisprudence) and Tarka Sastra (Logic). Mithila had instituted a peculiar examination known as *Salaka-pariksha* which the students would take at the completion of their education. Success in this examination alone could entitle the students to the diploma of graduation of the University.

7. Nadia

Nadia or Navadvipa had been founded in the eleventh century A. D. by the kings of Sena dynasty of Bengal. Its site lay at the confluence of the Bhagirathi and the Jalangi in beautiful natural surroundings. We can see its ruins which present to us the dumb history of its past glory. It had produced innumerable scholars from time to time. The lyrics of *Gita-Govinda* by Jayadeva still reverberate in the ears of the people. Poems composed by Umapati and 'Smriti-Viveka' written by Sulapani are immortal works. Even during the period of the Mohammedan rule, Nadia enjoyed popularity and fame as an important centre of education, especially for such branches of learning as Logic, Vyakarana (Grammar), Politics and Law.

The importance of Nadia grew still more as a result of the downfall of Nalanda and Vikramasila and it began to be regarded as an eminent centre of Hindu culture and education. A school of Logic (Tarka-Sastra) owed its existence to Raghunatha Siromani. There runs the story of a famous student named Vasudeva Sarvabhauma who had gone to Mithila with

a view to specializing in the Nyaya (jurisprudence) and Logic and had committed the whole of Tatva-Chintamani to memory because there was a rigid tradition that no student was permitted to copy the texts taught or translate the original works. Later on this scholar Vasudeva Sarvabhauma was responsible for the establishment of an Academy of New Logic at Nadia. Afterwards, Raghunatha Siromani, one of his learned disciples introduced a new trend of thought in the Nyaya which has been referred to above.

In this way we find that Nadia contributed much to the spread and propagation of education and culture in the country. In medieval period, its fame did not dwindle. Even today, education is imparted through the Tol-system there. In 1836 there were said to be 46 schools and 380 pupils. But in 1818, Ward estimated "31 schools only, but as many as 747 students of the 31 schools which Ward found, 17 studied logic, 11 studied law and the other three poetry, astronomy and grammar respectively."¹

8. Jagaddala

In the beginning of eleventh century, Ramapala, a king of Bengal had founded a town named Ranavati on the banks of Ganges and which he equipped with a Vihara called Jagaddala. It remained a famous centre of Buddhist education for a period of hundred years; it was destroyed by the Moham-medans in the year 1203 A. D. Students hailing from Tibet translated the Sanskrit works here. It was noted for its famous teachers, Mahapanditas, Upadhyayas and Acharyas. Of all these scholars, Vibhutichandra, Dana-Sila Subhakararak, and Mohakaragupta are the most outstanding names. Like other centres of education Jagaddala too is well known for its Logic and Tantra-Sastra.

Besides these famous educational centres, there were other small centres in the country flourishing during the Buddhist period. Some famous Chinese travellers like Hiuen-Tsang and I-Tsing made wide tours in northern India and discovered monasteries and Viharas established at different places. These monasteries were the centres of Buddhist education and were scattered throughout the country, Bihar and Bengal being the main regions thereof.

1. F. E. Keay : *Indian Education in Ancient and later times*, pp. 146-47 (1942).

BOOK-SECOND

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CHAPTER VI ISLAMIC EDUCATION

Introductory :

The beginning of the eighth century A. D. marked the mohammedan invasions in India. Mahamuda Ghaznavi invaded the country and plundering her, established innumerable schools and libraries with the looted wealth in his own country. Afterwards when the muslim rulers established permanent empire in India, they introduced a new educational system here. As has been mentioned in the forgoing chapters, at that time, ancient Brahmanical and Buddhist education was prevalent in the country. From time to time many efforts were made to destroy Indian education and culture at the hands of a number of muslim rulers such as Bakhatiar, Allahuddin, Firoz and Aurangzeb etc. Bakhatiar, destroying the Buddhist universities attempted to propagate and spread Islamic education.

Thus we see that partly through the State efforts and partly those of wealthy people, Indian education gradually assumed a new form in this era. We also note that contemporary Hindu education could not help being influenced by this new system of education. Its vogue spread to the extent that many Hindu scholars having acquired proficiency in Persian and Arabic sought responsible posts in the courts of Muslim rulers. The Islamic education too, on its part, was considerably influenced in the fields of Philosophy, Medical science and Vocational education. Islamic education was divided mainly into three categories : (i) Maktab (Primary education); (ii) Higher Maktab ; and (iii) Madrasah (Higher education). Being classified thus into above-mentioned divisions, the Islamic educational system spread a network of institutions

throughout the country. A detailed account of its gradual progress will be given in the following pages.

Objects : In our country, the aims of Islamic education were multifarious. In order to fulfil these aims, the new system of education was to serve as the chief instrument directed to that purpose. In it, however, to be noted that the objects of the spread of education have been different with different rulers. Akbar and Aurangzeb had quite different aims concerning education from those of other rulers. While Akbar aimed at organising the nation on a new pattern by harmonising political, religious and social aspects of the society, the sole objective of Aurangzeb, on the contrary, was to spread Islamic education and culture by destroying Hindu culture and education. We can put the aims of Islamic education briefly as follows :

(i) The very first aim of Islamic education was to spread the light of knowledge among the followers of Mohammedanism. According to the Prophet, knowledge is nectar and salvation is impossible without it. This explains the supreme importance attached to the acquisition of knowledge by the Prophet, Mohammad. He preached to the people that distinction between essential duty and wrong action, religion and irreligion could be accomplished only through knowledge and as such according to Mohammad the "acquisition of knowledge is incumbent upon all the faithful men as well as women."

(ii) The second aim of education was to spread and propagate religion. The spread of Islam was regarded as religious duty and the belief that only a propagator of religion could be Ghazi, or martyr was prevalent among them. Therefore, Islam was spread in India through education on a large scale. In Maktabas study of the Quran used to be started from the beginning and children were acquainted with the fundamental principles of Islam. In Madrasahs also tenets of Islamic religion were taught in the form of philosophy, literature and history.

The Muslim rulers in India, being prompted by religious sentiments, patronised education and sought to preserve it, because according to Muhammad "No present or gift of a parent, out of all the gifts and presents to a child, is superior to a good liberal education." Hence construction of school buildings began to be regarded as sacred a duty as to erect a mosque, so much so that a Maktab would necessarily be built and attached to a mosque. The Mohammedan hermits, the rulers of religious bent of mind and the citizens, all of them regarded teachers and students as sacred and pious so much so that some persons expressed their wish to be cremated in the very premises of the Madrasahs.¹ According to the prophet the ink of the scholar is more holy than the blood of the martyr. Muslims regarded general education as an integral part of Islamic education. Being instigated by vehement fanaticism, they destroyed ancient Buddhist and Hindu temples, schools and other educational centres and erected on their ruins mosques and Madrasahs.

(iii) Their next object was to evolve a special system of morals based on Islamic doctrines and to expound ancient Islamic laws, social traditions and special political principles.

(iv) They also wanted to achieve materialistic prosperity. The inherent weakness of Islamic education was that it allured people with the fine bait of high posts, honourable rank, medals and grants '*jagirs*' in order to encourage them and keep the interest of students from declining. Hence the Muslim rulers occasionally encouraged students by making them commanders of the army (*Sipah-Salar*) or *Kazi* (Judge) in civil administration or '*Vazir*' (Minister) in the executive department of the empire. "Learning was held in high esteem and the learned were loved and respected all over the country. The state also encouraged them in every possible way. Judges, lawyers and ministers of religion were taken from these

1. Hazrat Shaikh Isa Dehalwi's name may be mentioned in this connection who expressed his last wish that he should be buried in the place where the students of the Madrasah used to keep their shoes.

classes.”¹ Many Hindus, with a view of reaping these benefits felt allured to receive Islamic education, and having attained proficiency in Persian, were appointed on high posts in the state. Thus to prepare the students for practical life, was one of the principal objects of this education.

(v) Lastly, its object was somewhat tinged with political motives and interest. The Mohammedans had entered a land; the civilization, culture and political knowledge of which was far superior to theirs. Hence it became indispensable for them to create some such political circumstances as might strengthen their role in the country. We find Akbar’s educational and political policy as a concrete step in this direction.

State Patronage and Growth of Education :

In the beginning of the 8th century, the Mohammedans invaded India. At that time, Buddhist system of education was in vogue throughout the country along with the existence of some Brahmanical education centres at some places. As has already been indicated, there was sufficient growth and spread of education at that time. There were important and famous educational centres such as Nalanda in Bihar and Valabhi in the west, which were disseminating higher education in the country. Besides these, there were other famous universities—one at Kashi in Northern India and another at Vikramasila. A reference to them has been made already in the previous chapter. Dhar was another famous centre of education in Malva.

It should be noted that the first Mohammedan invader did not make any efforts with regard to expansion of education in India. Mahamud Ghaznavi, the famous invader, though he was a lover of education and fine arts and promoted the cause of education in his own native country with the booty obtained from India, did not put any efforts for advancement of Indian education. His main object of invading India, in fact was plundering and carrying away the booty to his own country. In 1192, Mohammad Ghauri invaded India and

1. Jaffar : *Education in Muslim India*, p. 4.

laid the foundation of Muslim empire in the country. He dismantled the temples at Ajmer and built mosques and schools in their place. One of his eminent commanders, named Bakhtiar invaded Southern India and destroyed Buddhist universities, thus causing much harm to ancient Indian education and culture. He established a number of Madrasahs. Afterwards certain rulers belonging to slave dynasty such as Iltutmish, Razia and Balban too encouraged education in the country. Some of these Muslim rulers were great patrons of arts and literature and kept religionists, artists, historians and poets in their courts. Balban was one of them. Famous poet Amir Khushran and Amir Hassan Dehlwi, who had earned a wide repute even abroad for their Persian works were the contemporaries of Balban.

During the 13th century, religious works, literature, history and fiction were produced on a large scale. The Sultans of Delhi also made proper provision for the education of Mohammedan masses. Nearly every Muslim colony had two Maktabas. These emperors also established Madrasahs and sanctioned liberal grants for them. Sultan Iltutmish founded one Madrasah at Delhi and another at Multan. Nasiriyya College called after the name of Nasir-ud-Din was famous institution constructed by the slave king. It should, however, be remembered that provision for cultural improvement was specially for people belonging to higher stratum of society and the standard of masses in culture and education was on constant decline.

Zalal-ud-Din was an erudite emperor in Khilji dynasty. But during the term of reign of Ala-ud-Din Khilji, education received a tottering blow because in the early period of his reign he withdrew state financial aid from educational institutions and diverted the amounts so released towards the re-organisation of his army after confiscating the estates attached to educational institutions. But according to the views of Barni, the most marvellous phenomenon during the reign of Ala-ud-Din, was that eminent persons of other nations,

scientists, and skilful artists flocked in the metropolis. The capital of Delhi, owing to the presence of such unparalleled scholars, had become the "envy of Baghdad, rival of Cairo and equal of Constantinople." Later on Ala-ud-Din came to be recognised as "the strengthner of the pulpits of learning and religion, and the strengthner of the rulers, of colleges and places of worship." According to Ferishta in the reign of Ala-ud-Din there were as many as forty-five Doctors of arts and sciences, worked as Professors in the universities. Abdul Haq Haqqi informs us that "During the time of sultan Ala-ud-Din, Delhi was the great rendezvous for all the most learned and erudite personages."¹

The Tughluq dynasty contributed much to the growth of education. Ghiyas-ud-Din and Mohammad Tughluq were themselves scholars and lovers of education. The court of Mohammad sheltered many a poet, philosopher, physician and logician. He would enter into metaphysical discussions with them. Maulana Muiudin Umarani was a famous literature of that period. Both of these rulers awarded scholarships to deserving students and constructed Maktabas. During the term of reign of Firoz Shah, Delhi had grown into a famous educational centre. He encouraged the scholars by extending financial help to them. His bounty can be evidenced by the fact that as many as 180,000 slaves received education at Delhi.² It is said that of these slaves, 12,000 turned to be serious scholars, tradesmen, artisans.³ He constructed near about 30 Madrasahs where teachers and the pupils resided together.

A permanent teacher was appointed in every Madrasah which was attached to some mosque and liberal financial help was given to these institutions. Ziauddin Barni and Shamse-Shiraj composed their works under the patronage of Firozshah. A keen student of History himself, he wrote his autobiography

1. Quoted by Jaffar : *Education in Muslim India*, p. 46.

2. F. E. Keay : *Indian Education in Ancient and later times*, p. 114.

3. N. N. Law : *Promotion of Learning in India*, pp. 54-55.]

named '*Fatuh-at-i-Firozshahi*'. He had got hold of a very big library well-stocked with many valuable Sanskrit works as a result of Kangra-conquest. Firozshah got innumerable books of the library translated into Persian. Thus owing to his personal love and taste for education, Muslim education, politics, religion and literature made considerable progress during that period.

After the death of Firozshah, many of the provincial rulers under him became independent. They too made creditable efforts to promote education in their own small states. In Southern India, the rulers of Bahamani dynasty established many Maktabas and Madrasahs. Mahmud Gawan caused a big Madrasah to be erected which included a well-furnished library containing thousands of books. Maktabas were opened in rural areas too for the expansion of Islamic education. In Bahamani kingdom, the standard of education also rose considerably. Besides these, Bijapur, Golconda, Malwa, Khandesh, Jaunpur, Multan, Gujerat and Bengal also became famous centres of education. Jaunpur was famous for its arts, literature and learning of higher nature in that age. Some of the chiefs and wealthy nobles also opened Maktabas for the spread of primary and religious education. Some learned teachers taught pupils at their own houses.

Education in Northern India had proceeded on downward slope at the time of the invasion by Babar. Babar, though himself a scholar and poet, could do nothing during the short term of his reign for the spread of education. However, the history written by Syed Maseeb Ali, the Vazir (counsellor) of Babar, informs us that construction of Maktabas and Madrasahs was also one of the main duties of '*Shahrah-i-Am*' (Public works Department). Emperor Humayun also founded a very big and famous Madrasah at Delhi and Sheikh Husain was appointed as the Principal of that Institution. He established a library at Delhi and converted the Aaramgah or Luxury palace of Shershah into a library. A Madrasah was also started in the tomb of Humayun. This Madrasah, which was situated on

the roof of the tomb, was prominent institution once upon a time and learned and influential teachers were appointed for teaching-work. Humayun himself had a liking for students—his favourite subjects being geography and astrology.

Shershah Suri opened a Madrasah at Narnaul and made provisions for mass-education. These Indian rulers, at that time, meant by the term 'education' mainly Islamic education which included study of the Quran, reading, writing and elementary arithmetic.

After the death of Humayun, Akbar succeeded to the throne. The period of Akbar's reign marks the beginning of a new era in the history of medieval education. Though he was quite illiterate yet he possessed very sharp and brilliant talents. His period is characterised by an unprecedented progress of education, fine arts, literature, philosophy and history. His court sheltered many erudite scholars and Akbar used to enter into discussions with them. He patronized religious scholars of different creeds and thus contributed much to the growth of learning. He framed rules and curricula for mass education with the help of his learned counsellor Atul Fazal. He introduced improvement in the traditional system of education through state mandates. Moreover, for the improvement of Muslim masses, he got the curriculum changed for the purpose. He instituted a very vast and rich library at the metropolis well stocked with eminent volumes on different religious creeds, literatures, and philosophical treatises. He established Madrasahs at Agra, Fatehpur Sikri and other places. He got many Sanskrit volumes translated into Persian which he himself would listen to the recitation of some other person. The Hindus had begun to study Arabic and Persian in order to avail of the benefit of state service. They showed keener interest in the study of Persian owing to Akbar's policy of religious tolerance. Akbar established schools for education of Hindu children also.

Jahangir the son of Akbar, though he himself was not a lover of education, was, nevertheless, learned and encouraged

scholars. He had a love of books. He was also a great patron of the art of painting. He had issued a mandate that in case any wealthy citizen or traveller died without any heir, his estate should be taken by the State and money obtained from its proceeds should be spent on the construction and repairing of Madrasahs and improvement of education. After his enthronement Jahangir got these Madrasahs repaired which had been the abode of animals and wild birds for thirty years; he now peopled them with teachers and pupils.

Shahjahan though he patronised fine arts such as music, painting, sculpture, etc. did not make any appreciable attempts in the direction of the improvement and expansion of education. He only preserved the policy of his forefathers. He constructed a big Madrasah at Delhi and got another one named "*Darul-Baqi*" repaired. Shahjahan was an eminent scholar of Turkish and he would spend some hours of night in reading books. His son, Dara Shikoh was an erudite scholar and well-versed in Hindu Philosophy. He had a thorough knowledge of Arabic, Persian and Sanskrit. He had translated the Upanishadas, Bhagavada Gita, Yog Vasishtha and Ramayan. He wrote a commentary on Sufi philosophic system. It is said that if Dara Shikoh were to take the reins of empire in his hands, history of Indian education and fate of India would have been quite different.

It is, all the same, true that Islamic education had not attained universality. There was nothing like the modern Education Department for the purpose of organised and systematic expansion of education and its administration. Spread of education was regarded as the religious duty and the money spent by the State on education was considered to have been spent on charity. During the period of Shahjahan, there came a French traveller named Bernier to visit India. He has given a very disappointing account of the contemporary education. He writes : "A profound and universal ignorance is the natural consequence of such a state of society

as I have endeavoured to describe. Is it possible to establish in Hindoustan academies and colleges properly endowed? Where shall we seek for founders? Or, should they be found, where are the scholars? Where are the individuals whose property is sufficient to support their children at college? Or, if such individuals exist, who would venture to display so clear a proof of wealth? Lastly, if any person should be tempted to commit this great imprudence, yet where are the benefices, the employments, the offices of trust and dignity that require ability and science and art, calculated to excite the emulation and the hopes of the young student?"¹

In fact, when we cast our glance upon the educational efforts of these rulers and private patrons, the statement made by Bernier, appears to be a gross exaggeration and a fallacy. He has, however, omitted to refer to those Indian educational centres where secular and spiritual education of a higher order was being imparted on a large scale without the state-help depending merely on private enterprise and thus great educational centres had come into being in solitary places. It is true that the term "college" did not mean any such big educational institution where innumerable students might be receiving education. Undoubtedly, Bernier had presented the picture of Indian education with the standard of European educational institutions in his mind. As a matter of fact, the schools and Madrasahs of India should not have been so famous at that time that they might compel the attention of visitors towards them. Generally a place was attached to mosque where the religious preachers gave education to the assembled pupils. Otherwise we get references mostly to the repairing of old Madrasahs.

Aurangzeb was a sworn enemy of Hindu culture and education. He had demolished many Hindu temples and educational institutions and erected mosques, Maktabas and Madrasahs on their ruins. Unlike Akbar, he considered

1. Bernier : *Travels*.

Islamic education as the only true education and accordingly made efforts for its promotion. Referring to Mirati-Alam, Elliot has quoted: "All the Mosques in the empire are repaired at the public expense. *Imams*, criers to the daily prayers and readers of the *Khuthwa* have been appointed to each of them so that a large sum of money has been and is still laid out in these disbursements. In all the cities and towns of this extensive country pensions, allowances, and lands have been given to learned men and professors and stipends have been fixed for scholars according to their abilities and qualifications."

Aurangzeb, in spite of his narrow and fanatic views, was a learned scholar of Turkish, Arabic and Persian. Knowledge of the Quran and Hadis was on the tip of his tongue. The downfall of education which had commenced during the period of Shahjahan, had, for some time during the reign of Aurangzeb, come to a standstill. Aurangzeb introduced improvement in quality as well as quantity of education, as is manifested by his talks with his own teacher. A reference to this talk will be made later on. He made education more suitable to the practical aspects of life by amending the curriculum. He established state *Maktabs* and *Madrasahs* and spread Islamic religious doctrines and education. He enriched the state library with innumerable Islamic books. He had brought cart-loads of books from the library of Bijapur.

As has been pointed out, Aurangzeb confined his efforts only to the education of the Mohammedans. He issued *Farman* or Royal orders to the provincial rulers to the effect that Hindu temples and educational institutions be demolished and in their places, mosques and *Maktabs* be erected. He also passed orders that special provision should be made for the provinces of Gujerat and Oudh, which were educationally backward. In 1678, he made special provision for the education of the *Boharas* of Gujerat and appointed state teachers. Further, having made their education compulsory, he ordered

that he should be informed of their progress indicated by the monthly examinations.

State of Education after Aurangzeb :

The symptoms of the downfall of Moghul Empire had become evident even during the reign of Aurangzeb. Rebellion by the provincial Subedars and the rise of the Marathas shook the Moghul empire to the very foundation. Under such circumstances, therefore, when war, anarchy, plundering and seditions were rampant, it was futile and quite useless to expect the rulers to devote their attention to the progress of education and literature. It is, nonetheless, true that in different provinces the wealthy people had established some Madrasahs. The Madrasah of Ghaziuddin at Delhi is worth mentioning 'More or less secular village schools for Both Mohammedan, and Hindus continued to exist, but the schools and colleges attached to temples and mosques which were then receiving any help from the state had to be closed down dispersing the teachers and the students. In an unsettled country there could be no progress in education. A few of the successors of Aurangzeb tried in a feeble way to keep the torch of education lighted but could hardly make their influence felt in the eighteenth century.' The conquests of Marathas and English rulers led to the downfall of the seats of muslim education in India.

It is an acknowledged fact that 'the education imparted in these Maktabas and Madrasahs was not for the masses but was meant specially for those who wanted to be benefited by it. Thus education developed during the reign of Mohammedan rulers. Both Hindus and Muslims were influenced by the system of education of one another and eventually a uniform educational system was evolved.

The Maktabas and Madrasahs which were attached to mosques would generally go out of existence with the death of their founders and teachers and pupils would leave those buildings. The entire period of 700 years Mohammedan rule was dotted with intermittent warfare; hence the rulers could not devote un-

distracted attention to the improvement and expansion of education. Besides state efforts, private ventures helped a lot the growth of education during the period. As a matter of fact, noble and wealthy class of the society contributed to the development of education through liberal donations and benefactions. The schools established by private efforts, proved to stand on a more firm footing than the state Madrasahs, because the latter would collapse soon for want of proper patronage. When in 18th century the cauldron of anarchy, maladministration and sedition was seething in India through the activities of the Maratha, Muslim, Sikh, English and French communities, universal and wide-spread ignorance had become a common phenomenon and a matter of course.

In the absence of employment and state ranks there was nothing to inspire the drooping spirits of young students with hope and courage. Trade, industry and agriculture of the country were in ruined state. This naturally resulted in unprecedented downfall of education in this period and the entire country was shrouded in a dark evil of ignorance. The English and Christians established some schools for Hindus and Mohammedans, as well as Maktabas, Madrasahs and Tols in Bengal; but all these efforts were insignificant and quite inadequate. In modern times too, there are certain Maktabas ruining in the mosques where education in the Quran is imparted by *Imam* and *Maulawies* and these institutions are under the direct supervision of the State Education Department.

Organ'sation of Education

Primary Education (Maktabas) : The aim of Islamic primary education was to teach the pupil knowledge of the alphabet and religious prayers. This was done in the Maktabas. The term 'Maktab' is derived from Arabic '*Kutub*', and means a place where writing is taught. These Maktabas were attached to mosques. Usually when a mosque was built, the building of Maktab was also constructed along with the mosque. The Maktab was the chief place where primary education was im-

parted to children. Though some of the well to-do people would engage a teacher for the education of their children at their own houses, yet majority of the children of a locality assembled in the Maktab and received regular education there. Besides Maktab, there were the Khanqahs or monasteries and *Dargahs* or shrines where education was imparted to the children of Islam. Generally *Maulavi* or religious preceptor was appointed at these places by the builders of *Khanqahs* or *Dargahs*. The offerings made at these shrines by the devotees contributed towards the maintenance of the *Maulavis* apart from the regular help they received from the partons of these shrines.

Admission : There was a 'special method of admission to the Maktab. Just as in the Brahmanical system of education, the ceremony 'Vidparambha' or *Upanayana* was observed, similarly education among Mohammedans used to commence with the formal observance of a ceremony known as '*Bismillah*.' When a child is four years, four months, and four days old, the friends of the family assemble and the child is dressed in his best clothes, brought into the company and seated on a cushion in the presence of all. The alphabet, the form of letters used for computation, the introduction to the Quran, some verses of chapter LV, and the whole of chapter LXXXVII are placed before him; and he is taught to pronounce them in succession. If the child is self-willed, and refuses to read, he is made to pronounce the the *Bismillah*, which answers every purpose, and from that his education is deemed to have commenced.'

Curriculum : A reference is available about the education of the princes that 'Whilst the princes remain in the harem, under the eye of their father, a eunuch is charged with their education. They are taught to read and sometimes to write in Arabic and in Persian. Their bodies are formed to suit military exercises, and they are instructed in the principles of equity. They are taught to decide rationally upon the subjects

of dispute which occur, or on suppositions suits at law. Finally they are instructed in the Mohammeden religion, and in the interests of nation, which they may be called one day to govern.”¹

The children of the general masses also received education in Maktabas besides the princes. Some Hindu children too, learnt Persian in the Maktabas. In the beginning the child was taught the script through the help of eye and ear. The knowledge of the script was followed by the study of the thirtieth chapter of the Quran which contained verses of daily prayer and “*Fatiha*” (verses recited at the time of burial ceremony). Much attention was paid to the correctness of pronunciation. Hence the children were taught the ‘*Pandenamah*’ of Sadi. The child was not required and expected to understand it. It was followed by teaching in the art of writing and the Persian grammar was caused to be crammed by the pupils. Afterwards the *Guliistan* and *Bostan* of Sadi were taught and explained to them which helped their knowledge of morals. Good writing was an essentiality and therefore, four to five hours a day were devoted to its exercise. Then the pupil was taught certain poetic works as *Yusuf* and *Zulekha*, *Laila* and *Majnu*, and *Sikandarnamah* etc. Besides these, elementary Arithmetic, mode of conversation, correspondence, drawing of petitions etc. were also included in the primary education.

As has been pointed out above, the script of the alphabet was Persian, yet Urdu too formed one of the chief subjects of study. Besides Quran, education in *Khalikbari*, *Karimah* and *Mamkimah* was also given. Thus the students got some practical knowledge having finished their primary education.

Higher Education (Madrasah) : In the medieval period higher Islamic education was imparted in the Madrasahs. The Madrasahs were those places where eminent scholars used to deliver lectures. A number of erudite teachers conducted their

1. Quoted by F. E. Keay : *Indian Education in Ancient and Later Times*, p. 120 (1942).

teaching-work in different subjects through lectures. These teachers were usually appointed by the State and certain altruistic wealthy persons. The student, having finished his Maktab career, was eligible to the admission to Madrasahs. On this occasion no formal ceremony was observed,

The administration of the Madrasahs was conducted by private managing body or respectable benefactors. The State used to sanction financial aid to these institutions but in view of the non-existence of any State Education Department, their management was not in the hands of the State. Generally land grants were given to the Maktab and Madrasahs or some specific sum of money in the form of state grant was assigned to them. At certain places, Government provided for the lodging and boarding of the students in hostels. But these provisions were made by individual rulers being prompted by religious sentiments or sense of self-honour. Moreover, higher education was also encouraged by appointing students to high and honourable posts under the State.

Curriculum :

Higher education in the Madrasah can be put under two categories : (i) Secular and (ii) Religious. The course covered a period of some ten to twelve years in all. Secular education included in its curriculum subjects as Arabic grammar, prose, literature, logic, philosophy, law, astrology, arithmetic, history, geography, medicine, agriculture and composition, etc. The medium of instruction was mainly Arabic, though Aurangzeb emphasised the use of mother tongue in place of Arabic as medium of education, because he felt that a child was incapable of acquiring proficiency in Persian or Arabic even after the education in them for twelve years. With regard to prayers, he thought that they could be done in mother tongue and thus learning could easily be simplified.

The religious education included a comprehensive and profound study of the Quran, commentary on Quran, traditions of the Prophet Mohammad, Islamic law, and sometimes the

tenets of Sufi creed. In the beginning, the Mohammedans had specially stressed secular education. They felt the dire necessity of multiplying their number in India, and to this end, they converted many Hindus into Muslims and initiated them into Islam. These converts needed religious education. Hence in course of time religious education dominated the scene. The curriculum of education was changed anew during the reign of Akbar. The Emperor adopted the policy of religious tolerance. He, therefore, anticipated some danger to the safety of his empire in providing only Islamic education to the Hindus. In addition to that, the prevalent system of education appeared to be quite unsuitable to practical life. He established Madrasahs for the Hindu children where they were taught Hindu religion, philosophy and literature along with Persian.

The Hindus had already begun the study of Persian with a view to availing themselves of the benefit of State service. The name of Raja Todarmal deserves special mention in this connection. But Emperor Akbar was not satisfied with the contemporary system of education. He, therefore, introduced improvement in the system and by broadening the sphere of curricula, made it much more suitable and beneficial to the practical needs of life. Abdul Fazal has given the following account about contemporary educational system in "Ain-i-Akbari": "Every boy ought to read books on morals, arithmetic, the notation, peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of govt., medicine, logic, the *tabla-riyazi* and *ilahi* sciences, and history; all of which may be gradually acquired. In studying Sanskrit students ought to learn the Vayakarn, Niyai, Vedanta, and Patanjali. No one should be allowed to neglect these things which the present time requires."

Describing an incident about Aurangzeb, Bernier has written that after the enthronement of the Emperor Aurangzeb, his former teacher went to him with some aspirations. The

Emperor refused to interview him; still the teacher persisted. Being weary with his presence, one day Aurangzeb called to him and said : "Pray what is your pleasure with me, Mullah-gy (Mullah ji) Monseieur the Doctor ? Do you pretend that I ought to exalt you to the first honours of the State ? Let us then examine your title to any mark of distinction.....You taught me that the whole of Franguistan (Europe) was no more than some inconsiderable island, of which the most powerful Monarch was formerly the King of Portugal, then of Holland, and afterward the King of England.....Admirable geographer ! deeply read historian ! was it not incumbent upon my preceptor to make me acquainted with the distinguishing features of every nation of the earth, its resources and strength; its mode of warfare, its manners, religion, form of government, and wherein its interests principally consist; and, by a regular course of historical reading, to render me familiar with the origin of States, their progress and decline; the events, accidents, or errors, owing to which such great changes and mighty revolutions, have been effected ? Far from having imparted to me a profound and comprehensive knowledge of the history of mankind, scarcely did I learn from you the names of my ancestors, the renowned founders of this empire. You kept me in total ignorance of their lives, of the events which preceded, and the extraordinary talents that enabled them to achieve their extensive conquests. A familiarity with the languages of surrounding nations may be indispensable in a King, but would teach me to read and write Arabic.....Forgetting how many important subjects ought to be embraced in the education of a Prince, you acted as if it were chiefly necessary that he should possess great skill in grammar.....and thus did you waste the precious hours of my youth in the dry, unprofitable, and never-ending task of learning words !.....If you had taught me that philosophy which adapts the mind to reason.....If you had inculcated lessons which elevate the soul and fortify it against the

assaults of fortune.....If you had made me acquainted with the nature of man.....I should be more indebted to you than Alexander was to Aristotle.....Answer me, sycophant, ought you not to have instructed me on one point at least, so essential to be known by a King; namely, on the reciprocal duties between the sovereign and his subjects? Ought you not also to have foreseen that I might, at some future period, be compelled to contend with my brothers, sword in hand, for the crown, and for my very existence? Such, as you must well know, has been the fate of the children of almost every King of Hindoustan. Did you ever instruct me in the art of war, how to besiege a town, or draw up an army in battle array? Happy for me that I consulted wiser heads than thine on these subjects! Go! Withdraw to thy village. Henceforth let no person either know who thou art, or what is become of thee.”¹

Probably this description may be somewhat exaggerated. Nonetheless, it throws sufficient light on the curriculum and aims of education of that period. Though Aurangzeb was not as broadminded and of catholic views as Akbar in matters of education and religion, yet he was a capable and strong ruler despite his narrowmindedness. He examined the defects of educational system and realized the necessity of their being remedied. The above-quoted conversation of Aurangzeb indicates that he was fully conscious of the enormous waste of time involved in the learning of words and grammar. He had an aversion to hypocrisy and vanity inspite of being in favour of religious education. He had strong faith in such a system of education as might prepare the child for the practical aspects of life. He did not like the idea that the precious time of the children should be wasted in learning ancient and classical literature only. In reality he was in favour of rendering higher education of more practical utility by including in the curriculum, the study of history, geography, philosophy, art of warfare,

1. Bernier : *Travels*; p. 155.

politics and diplomacy. Akbar, on his part, had also aimed at making education more useful and substantial. It appears that after Akbar the educational curriculum and system had deteriorated again. That is why we find Aurangzeb so very eager to improve it. It should, however, be remembered that Aurangzeb's attention was more towards the education of Princes than to that of masses and consequently subjects of practical utility could not be included in the curriculum of general education. In modern times too, the educationists are trying their level best to achieve this end.

Thus we see that the subjects taught in the Madrasahs were various and of different kinds. These Madrasahs can well be compared to the colleges of modern times. Owing to the predominance of higher Arabic and Persian literature, grammar, prosody and poetry, special emphasis was laid in medieval Indian institutions too upon bookish and theoretical learning like contemporary European institutions. This learning was based upon a knowledge of pure literature, poetry, logic, philosophy and dry and rigid grammatical principles. Education was imparted simply for the sake of *education* and not for the sake of *life*. It was only a means of display of pedantry. The time of teachers and pupils was spent in jugglery of words over any philosophical issue or in appreciating different aspects of literature.

History has certainly remained the main feature of this age. There was comparatively nothing by way of true history in ancient India, but during medieval period, we generally find historians in the court of nearly every Mohammedan ruler. Some of the Emperors themselves have given an account of historical events in their own autobiographies.

The subject of Law was also taught in these Madrasahs. Not unlike the Buddhist and Brahmanical system of education the basis of Islamic education too was religion, and law during this period was based on religious works as the Qūran and long-standing traditions and conventions. Medical science was based on Greek (*Yūnani*) system. In this field, the Islamic

education was of a lower standard and less developed than in ancient Indian system of education. Music, though it was not a popular subject, was nevertheless taught generally. In metropolitan cities some institutions taught music alone. In royal courts, the musicians were highly honoured. Tansen was a unique jewel of the court of Akbar in the sphere of music. The Mohammedans generally followed the prevalent Indian system in the field of handicrafts and architecture and received special training in them. Still the stamp of other Muslim countries like Turkey and Persia was unmistakable over these arts. The Turks were very fond of beautiful mansions. They, therefore, had sent for Muslim architects from Central Asia. Education in architecture and sculpture was imparted in India in traditional form only.

Method of Teaching : The method of teaching in the Makatabs was very simple. At the time when the child could speak articulately, '*Qalama*' was caused to be crammed by it. Afterwards, the child learnt some verses from the Quran by rote. When it attained the age of nearly seven years, religious education was started with the study of the holy Quran. The child was taught reading and writing and simple arithmetic. The surviving Makatabs are still following the same method of teaching.

The vogue of cramming and memorising was prevalent in this period also. The method of education in Makatabs was mainly oral. The Emperor Akbar realized that much of the precious time was merely wasted in learning useless words. Hence he introduced improvement in the method of teaching. It is written in *Ain-i-Akbari*—"In every country, but especially in Hindustan, boys are kept for years at school where they learn the consonants and vowels. A great portion of the life of the students is wasted by making them read many books. His Majesty orders that every school boy should first learn to write the letters of the alphabet, and also learn to trace forms."

“He ought to learn the shape and name of each letter which may be done in two days, when the boy should proceed to write the joined letters. They may be practised for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some verses to the praise of God, or moral sentences, each written separately. Care is to be taken that he learns to understand everything himself, but the teacher may assist him a little. He then ought, for some time, to be daily practised in writing a hemistich; the verse; the former lesson. If this method of teaching be adopted, a boy will learn in a month, or even in a day what it took others years to understand, so much so that people will get quite astonished.”¹

Thus we find that Akbar introduced a scientific method of teaching. This method could not remain in force for long and died out gradually; as we hear Aurangzeb also complaining of the wasting of time in learning the alphabet of Arabic and Persian and a “long and continuous task of learning words.”

As has been indicated above, higher education was conducted in Madrasahs. There too the method of teaching was, in the main, oral. The teachers adopted lecture method as is implied in the term “Madrasah” which is derived from Arabic ‘*dars*’ i.e. a lecture, a lesson. Along with this method, students were encouraged in developing the habit of consulting books. Practical and experimental education in *Tibii riyazi*, and *ilahi*, was provided. *Tibii* included physical science; and *riyazi* included sciences which treat about quantity and comprise mathematics, astronomy, music and mechanics; while *ilahi* consisted of divine sciences comprising everything connected with theology and the means of acquiring knowledge of God.

Individual attention was paid to an all round development of students. Each student was given his own subject and lesson of study so that he might develop knowledge freely and individually. His progress was blocked by being placed with weaker students. Though only capable and eminent teachers

1. Quoted by Nadvi in *Muslim Thought and its Source*, p. 117.

undertook the duty of teaching, yet like Buddhist system of education, the 'Monitor-system' was prevailing, *i.e.*, in the absence of a teacher, or in order to relieve the teacher for sometime of the burden of teaching work, able students of higher classes would, with the permission of the teacher, undertake the duty of teaching students of lower classes. Teaching of reading and writing was done separately *i.e.* other work could be taken up only after finishing the previous one. This resulted in an unnecessary waste of time owing to the slow progress of students implied in the process itself. Akbar, in order to remove this defect followed the ancient Indian tradition and prescribed the simultaneous process in reading and writing for the students.

Analytical and Inductive method was also adopted in the Madrasahs where higher education was provided in such subjects as religion, logic, philosophy and politics. Formal disputations upon important issues were the usual features of royal courts. The courts of Firoz Tugluq and Akbar were famous for such discussions.

Another method which was also in vogue during medieval period was self-study. Students would study in solitude with the occasional guidance of teachers. This method involved learning by rote.

Punishment : It is, however, a truism to say that during medieval period, under Islamic system of education, an attempt was made to understand the psychological working of the child's mind. Guilty students were given very severe corporal punishment. In the absence of any scheduled rules of punishment laid down by the state, teachers were free to exercise their individual discretion in matters of punishment. Discipline, moral conduct and humility were regarded as the essential attributes of students. Any student found guilty of a breach of them, was publicly caned, whipped or beaten with fists. Possibly a peculiar mode of punishment *i.e.* causing the guilty child to stoop in a grotesque posture, like a cock had been the invention of this period. According to this mode of punish-

ment the students were made "to hold their ears by taking their hands from under their thighs while sitting on the tiptoe."¹ For certain special faults, the child was hung from a peg with his hands and feet all tied up with a rope.

Rewards : It must be borne in mind that while guilty students were punished severely for breach of discipline or neglect of studies, on the other hand, rewards were given to able and intelligent students of unimpeachable character and thus they were encouraged. There was the convention of awarding *Sanads* or certificates and *tamghas* or medals to the students at the end of their academic career at some specific stage. Students would be awarded scholarships from royal courts and students of the Madrasahs were appointed on high and honourable posts in judicial courts, secretariat and army under the state at the end of their scholastic career. "The appointment was made by a board of examiners, who were the distinguished members of their class, best suited to ascertain the learning and suitability of a candidate, who, if declared successful, was formally invested by them with his new character by tying an *amamah* (turban) round his head."² Some respectable wealthy nobles and citizens also encouraged students by awarding stipends to them.

Some Forms of Special Education

Female Education : Mohammedan women used to observe 'purdah' system. Therefore, they could not attend Maktabas or Madrasahs like male students, regularly. Some girls of a locality assembling in company would go to the Maktabas attached to mosque for the sake of education, their main purpose being to learn simply reading and writing only. There was no universal system of woman-education prevalent during that period. Whatever woman-education was there, it was confined only to urban areas. There was no separate provision for the education of the girls of general masses. It is

1. Jaffar : *Education in Muslim India*, p. 26.

2. *Ibid* : p. 4.

no wonder then that they remained comparatively educationally backward.

During Moghul period education of women-folk was prevalent in some form or the other. The daughters of royal family and those of nobles were educated privately at home. It is also conjectured that the girls of middle class Hindu families must have been receiving elementary education with boys or at home privately. The curriculum for girls was mainly the study of religious books and Home Science. Some princesses were proficient in literature and music. The daughter of Emperor Babar named Gulbadan Begum had written *Humayunama* ; Sultana Razia was a learned and able lady. She was expert in military, art or warfare, politics and administration. Sultana Salima, Nur Jahan, Mumtaz Mahal and Jahanara Begum had thoroughly studied literature and arts. From amongst these, Nur Jahan was a very capable empress who would look to the administrative duties for her husband. Zeb-un-Nisa, the daughter of Aurangzeb, was a born poetess of Arabic and Persian languages. *Divan-i-Makhfi* is her immortal poetic work.

Fine Arts and Handicrafts : The major part of Mohammedan rule in India passed through warfare and political chaos and uncertainties; but such times were interspread by peaceful intervals. It was during these intervals when literature, arts and architecture made appreciable progress. The Mohammedans adopted popular Hindu handicraft in the sphere of crafts of a general nature. Some of the handicrafts reached culminating point in the artistic beauty. Ivory-work, jewelry, embroidery, enamelling, muslim, ship-building, manufacture of chariots and ammunitions of war etc. were the main industries which were followed both for art and learning livelihood. Royal courts and feudal aristocracy extended sufficient patronage to these industries which produced a very wholesome effect upon their further growth. The training method in these industries was hereditary and traditional i.e. apprentices were trained at home or in the workshops from generation to generation. There

were no technical schools for them like modern times. Technical training or vocational knowledge was diffused by the system of apprenticeship. There were thousands of *Kar-khanas* or workshops wherein boys were often apprenticed with the artisans to the trade for receiving instructions in the particular arts and crafts.¹

From the view-point of fine arts, Mohammedan period can very well be called the 'golden age' in the history of India. As a matter of fact, most of the rulers and emperors were ease-loving and epicurean in taste and spent their lives in pompous luxuries. Such circumstances were quite conducive to the progress and patronage of fine arts. Consequently, music and painting flourished well during this period. The royal courts sheltered musicians and painters of high and exceptional accomplishments. The paintings of Moghul period are still regarded as objects of wonder and admiration in the world. Art of dancing also received ample patronage in the courts. This art was popular among the general masses also. Expert teachers were kept to give training in the arts of music and dancing. The Mohammedan rulers were exceptionally fond of constructing buildings. Hence architecture attained a high level of advancement. The Taj Mahal at Agra and other wonderful massive buildings at different places are still reminding people of the glory that India once was.

Military Education : The Mohammedan had to remain engaged in constant warfare in order to establish and stabilize their empire in India. Hence military art flourished well during this age. This art was very popular in India during the reign of early Sultans. Princes were given military training from the early period of their life. It is unquestionably an admitted fact that military skill of the Mohammedans was superior to that of the contemporary Hindus. Though as regards physical strength and individual skill, the Hindu soldiers were not, in any way, inferior to the Muslim soldiers,

1. Jaffar : *Education in Muslim India*, p. 12-13.

yet the Mohammedan military art was remarkable of its own kind. Art of warfare made still more progress during the Moghul period.

Military education for the princes included mainly, riding the horse, handling of lance, bow and sword, art of besieging and other soldierly feats. The military curriculum for the ordinary soldiers was more or less identical with that of the prince.

Progress of Literature : 'Literature is the mirror of society'; according to this saying, we can very well imagine the educational condition of medieval times through contemporary literature. Literary productions of that age are eloquent testimony to the fact that education was widely spread and it was of a high standard.

Indeed, Persian literature progressed considerably under the benign patronage of the courts. Amir Khusran who had lived in the courts of the rulers of Khilji and Tughluq dynasties, was an eminent poet. His compositions are read with interest and liking even today. Another poet named Mir Hassan Dehlawi was patronised by Mohammad Tughluq for his superb poetic talets. He composed *Diwan* and wrote memoirs of Sheikh Nizamuddin Aulia. The works of these great poets have found admirers even outside the country. During 13th century, history, poetry, and fiction made progress with long strides.

The court historians produced ample historical literature. The *Tarikh-i-Firozshahi* written by Ziauddin Barni, *Tarikh-i-Mubarakshahi* written by Yahia Bin Abdullah are some of the important historical productions.

In many cases, these Mohammedan literatures were also erudite scholars of Sanskrit literature. Albiruni who came to India in 10th. century, was an eminent scholar of Sanskrit. He translated Sanskrit works on philosophy and astronomy into Arabic. His works '*Tarikh i-Hind*' throws sufficient light on Indian culture. During 18th. century, Firozshah got a famous Sanskrit volume dealing with philosophy, Tantra and

science of Omens translated into Persian and named it *Dalail-Firozshai*. During the reign of Sikander Lodi also a Sanskrit work on Medical Science was translated into Persian.

Progress of literature reached its zenith during Moghul period. Babar himself was profound scholar of Arabic, Persian and Turkish languages as well as superb poet. He has written memoirs in Turkish. The adoption of a policy of religious tolerance by most of the Moghul emperors created a congenial atmosphere for the unprecedented growth and progress of literature and arts of higher order. During the term of Akbar's reign both Persian and Hindi made simultaneous progress in a great measure. A new language 'Urdu' had emerged and some compositions had been made in it also.

Some historical works were also produced during Akbar's reign. Some of the important productions of the period are *Tarikhi-i-Alafi* by Mullah Daood, *Ain-i-Akbari* and *Akbar-namah* by Abdul Fazl and *Muntakhabut Tavarikh* by Badauni. Abdul Fazl was pre-eminently the greatest writer, poet, historian, administrator and logician of the period. Many Sanskrit volumes were also translated into Persian language through the orders of Akbar. Badauni translated some chapters from the *Ramayana* and *Mahabharata* into Persian. Hazi Ibrahim Sarhindi translated the Atharva Veda. Faizi also translated *Lilavati*; a famous work on Arithmetic into Persian. Gizali and Faizi were the famous poets of Persian language.

Hindi Literature and ancient Indian system of education were also making progress along with Persian literature and Islamic system of education. Reference to it will be made at proper place. Thus production of literature (Prose and Poetry), history and philosophic literature is an unmistakable proof of the fact that contemporary system of education was capable of producing eminent scholars, poets, literary celebrities and historians.

Teacher-taught Relationship : During the medieval period, the teacher was held in high respect and enjoyed a unique position in society under Islamic system of education. "Their

integrity was absolutely unshakable. They occupied a high position in society, and though their emoluments were small, they commanded universal respect and confidence.¹ Pupils would revere their teachers and serve them. Teachers themselves regarded pupils as their own sons and thus followed the ideal of ancient Indian educational system. Children reading in Maktabas could come in contact with the teacher only when they went to Maktabas during the day, but in some Madrasahs where there was hostel arrangement, teachers and pupils resided under the same roof and reaped the advantages of closest contact. A teacher was never seriously confronted with the problem of discipline. Pupils were habitually humble and obedient owing to the high honour and prestige of teachers in the society. Service of teachers was deemed as the sacred duty of pupils. The belief was prevalent that true knowledge could be attained only through the blessings of the preceptor. It is, indeed, very deplorable that the ideal of service and reverence due to a teacher was not followed so conscientiously as it was done in ancient times. The spirit of sacrifice for teachers was more or less on the decline. Reference to the slighting treatment meted out to Mullah Shah Saleh, the teacher of Aurangzeb by the pupil has already been made. The Emperor had refused to interview his teacher and when at last he called him, he was behaved very severely and was ordered to live in secret asylum for ever.

Hostels : There was no hostel-arrangement for the students of Maktabas. Hostels were provided in Madrasahs alone. Big *jagiris* or estates were attached to these Madrasahs and hostels for the purpose of meeting daily expenditure incurred on their maintenance. Some benevolent citizens would construct hostels in order to earn name and social prestige. Allama Shibli, giving a description of a hostel, wrote that within the premises of the institution there was a hospital and a *Mazabata* or pond. At the time of opening of the Madrasah, 240 students were admitted to the hostel. They were

1. Jaffar : *Education in Muslim India*, p. 4.

provided with room, carpet, food, oil, paper and pen by the Madrasah. Students would get sweets and fruits with their daily food and they were given one golden coin (*Asharfi*) each per month. Jaffar also, giving an account of a Madrasah constructed by Firozshah Tughluq, writes : "The Madrasah was a very commodious building embellished with lofty domes and situated in an extensive garden adorned with alleys and avenues, and all that human art combined with nature could contribute to make the place fit for meditation. An adjacent tank mirrored in its shiny and placed breast, the high and massive house of study standing on its brink. What a charming sight was it when the Madrasah hummed with hundreds of busy students, walking its clean and smooth floors, diverting themselves on the side of the tank, or listening in attentive masses to the learned lectures of the professors from their respective seats!"¹ Jaffar mentions of another Madrasah known as Firozshahi Madrasah. "It was a superb and spacious mansion, situated within well planned gardens, containing separate apartments for the reception and entertainment of foreign celebrities, who paid it frequent visits. It was a residential college with suitable provision for poor students and professors, who resided there in constant intellectual communion. It had a mosque and a reservoir attached to it. The mosque was famous for its bounty, which was enjoyed by the professors as well as students who lived there."² Similarly Ibn Batuta also describes about another big and beautiful Madrasah with 300 rooms for the residence of the students. They daily studied the Quran and were provided with daily allowance for food and annual allowance for clothes. Referring to another institution of Higher learning he had observed that he had stayed there for sixteen days and marvelled at the beautiful and costly diet of students. They were provided with four kinds of food daily, viz. chickens, loaves, 'Polao' and 'Korma' (special meat dishes) and a plate of

1. Jaffar : *Education in Muslim India*.

2. *Ibid* : p. 51 (1936 Edn.)

sweets. Ibn-Batuta during the course of his travels used to reside in those hostels. According to his opinion, Madrasahs and hostels of that sort were scattered throughout the country at that time.

It is, however, evident that the hostel life of this period was much more convenient and comfortable than that in the Ashramas or Viharas of ancient Vedic or Buddhist age. The hard mode of living was not so strictly prescribed. The ideal of student-teacher relationship had also altered. Things which were entirely forbidden in ancient times for the students, for example, carpet, *korma*, oil and sweets, were freely provided to them during the medieval period. In ancient times, the Ashramas were situated in the forests away from the haunts of mankind where students were taught the lesson of self-dependence and strict discipline. But under the Islamic system of education, the hostels were usually situated amidst the town where all the means of comfort of the students were provided conveniently by their guardians. Observance of strict discipline and a hard *modus vivendi* had begun to slacken during this period.

Analysis of Merits and Demerits : Muslim education in India, with all its glory and setbacks, persisted for a period of a little more than six hundred years. Though some Maktabas still exist here and there and fulfil the need of Mohammedan religious education to some extent; yet they are of no importance from the viewpoint of the provision of practical education—a significant aspect of modern education. The Islamic system of education possessed some special qualities which helped its survival through ages and amidst innumerable vicissitudes—political and social. The State and rulers contributed to its growth and protection. An education system brought into being by a ruling class could not survive long with the fall of empire in an ancient and civilized country like India; yet it has left an indelible mark on Indian life and we find its glimpses in our daily life at all places. Here are some special characteristics of it as follows :—

Merits :**(i) Harmonisation of Secular and Religious Education :**

One of the most salient features of Islamic system of education is its co-ordination between secular and religious education. Islam does not believe in the principle of metempsychosis and the conception of another world. Hence it attaches much importance to materialism and mundane glory. The result was that Muslim educationists laid emphasis on secular aspect of education. In addition to that, they realized the essentiality of religious fanaticism and bigotry. Hence education had necessarily to be influenced by religion. At times, the religious preachers established the importance and indispensability of education for practical life. Mohammad, the famous Prophet preached that acquisition of knowledge was essential for every true Muslim and had recommended for all his followers to seek knowledge from the cradle to the grave.' Firozshah Tughluq, Akbar and Aurangzeb especially emphasised secular education. There was always the need of *Kazi*, *Vazir* (Judge, Counsellor) and army commander for state administration. Appointments to these posts were made from amongst the students who had finished academic career. Besides, provision of education in arts and crafts, architecture, agriculture, medicine and commerce and such other subjects of practical utility defined the essential aim of education to be a harmonisation between secular and religious education. The contemporary educational system sought to effect co-ordination between the kinds of education by providing for secular education in *Maktabs* side by side with the study of the Quran and Hadis and chanting the religious prayers.

(ii) Objectivity : Education was not meant only for the sake of education; but on the other hand, it was subservient to the practical aspect of life. The philosophic nihilism had no appeal for the Muslims. They were staunch believers in the theory of action and hence thought it their prime duty to load every moment of their life with the ore of practical deeds in this present life. Education as such, aimed at preparing stu-

dents for the practical aspects of life. Emperor Aurangzêd made intrepid efforts to make the education of princes more practical and vital in character. According to his views, education in the art of administration, history, geography, civics as well as military art, was far more useful and practical for princes than mere theoretical learning of words.

(iii) **Indispensability of Education:** Under the Islamic system, education was considered to be indispensable for life; for according to the dictates of the Holy Quran, only that person who has acquired knowledge, is the real devotee and worshipper of God. Mohammad preached his followers to "acquire knowledge because he who acquires it in the way of the Lord, performs an act of piety, who speaks of it praises the Lord, who seeks it adores. God.....who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven, it is our friend in the desert, our society in solitude, our companion where benefits of friends, it guides us to happiness.....With knowledge the servant of God rises to the heights of godness."

The religious background, therefore, enhanced the indispensability and universality of education. It was, again, thought to be essential even to attain material prosperity. That is why many religious-minded citizens, emperors and princes deemed it their sacred duty to educate the masses. The students also took a keen interest in learning and regarded the acquisition of knowledge as important. According to the preachings of the Prophet Mohammad it was the belief amongst the Muslim students that "To the student, who goes forth in quest of knowledge, God will allot a high place in the mansions of bliss; every step he takes, is blessed and every lesson he receives, has its reward."

(iv) **Evolution of History and Belles-Letters:** Another important feature of Islamic education was that polite literature

and history made appreciably good progress during the period. Heretofore, the tendency to produce true historical works had not evolved under the ancient Indian education system. Whatever little history we get, it is in the form of legendary and mythological tales. We get very little of a true and authentic account of historical events in chronological order before the advent of the Mohammedans. *Raj-Tarangini* written by Kalhan can be placed in the category of history. But, the Muslim rulers, as has been pointed out, wrote history in the form of memoirs and extended patronage to famous historians in their courts. *Belles-Letters* of the period owed its existence especially to the epicurean taste and high aesthetic sense of the Mohammedans. Therefore, different aspects of literature such as prose, verse, fiction and poetry were included in the curricula of contemporary education.

(v) **Mutual contact between Students and Teachers:** Like ancient Indian system of education, it is a special feature of the Islamic educational system that it effects a very close personal contact between the teacher and pupil. Teachers of *Maktabas* and *Madrasahs* paid individual attention to the students. Every student proceeded with his lesson independently according to his level of intelligence and capacity. It should, however, be remembered that there was no class system during that period. Consequently, able and intelligent students got ample opportunities to display their worth.

Demerits :

Despite the above-mentioned merits, Islamic education was not immune from certain glaring defects. The system sometimes received rude shocks at the hands of occasional wars and other political disturbance; but, as has been indicated above, some emperors like Akbar and Aurangzeb, having improved situation organised education on a new pattern. But Muslim system of education was dealt fatal blows, in course of time, by a series of historical occurrences, i.e. downfall of Moghul Empire, invasions of Nadir Shah and Ahmad Shah Abdali and

rise of the Marathas and the establishment of British empire in India. The roots of ancient Indian system of education had gone deep into the soil of the country. It, therefore, survived even fierce and persistent efforts of Muslim rulers to extirpate its root and branch. But it was not so in the case of Islamic education; it could not pervade and suffuse Indian life so thoroughly and deeply. Consequently, it is no matter of surprise, that it submitted even to only a few political upheavals.

The following are the main defects of the Islamic system of education :—

(a) **Too much emphasis on Secular Aspect :** The system emphasised materialism more than spiritual aspect of education owing to the radical principles underlying the Mohammedan religion. Spiritualism was, therefore, neglected to a great extent. Though religious education formed an integral part of primary curriculum and the study of the Quran was compulsory, yet it could not attain that mark of spiritualism which had been done by ancient Indian educational system. The sole aim of education was confined only to social recognition and seeking for posts under the State. The materialistic avarice did not let students probe the depth of life which was unique aspect of ancient Indian education. In a way, this system of education was only a temporary phase according to the demands of circumstances. It could not evolve in the form of universal law of life.

(b) **Ephemeral nature of Institutions :** Another defect of Mohammedan system of education was that the Maktabas and Madrasahs had a very short term of life and would generally collapse owing to scarcity of funds for their maintenance, or the withdrawal of state patronage only to serve as the dwelling places of birds and wild animals.

(c) **Domination of Persian and Arabic :** From the very elementary stage, children were taught the Persian alphabet in Maktabas. The medium of instruction in Madrasahs was Persian. Persian, being the state language was compulsorily to be studied. Even the Hindus acquired a knowledge of Persian

with a view to obtaining State service. Consequently, provincial languages could not develop. Akbar tried to promote the cause of Hindi side by side with Persian, but this policy could not be translated into practice. Aurangzeb condemned the practice of wasting time in cramming words and grammar of Persian and Arabic. He, for his part, encouraged the teaching and composition in regional languages especially Urdu. In fact, the scene was entirely dominated by Persian and Arabic.

(d) **Lack of Universality of Education :** Education has been regarded as compulsory accordingly to the tenets of Mohammedan religion and it was the common belief that "the seeker of knowledge will be greeted in Heaven with a welcome from the angels." In spite of that, surprisingly enough, it could not be universal. Education mostly remained confined to urban areas only, i.e. the main colonies of the Muslims and consequently mass education was utterly neglected. In fact, the State had not established any organised and regular body like the Department of Education aiming at educating the masses and disseminating knowledge among them. The rulers as well as wealthy nobles had established *Maktabs* and *Madrasahs*, being prompted by religious and charitable sentiment or motives of social prestige and widespread repute. But the institutions would usually collapse after the death of the founders. Further, on account of religious fanaticism of most of the Mohammedan rulers, education of Hindu masses always lay under a cloud. Barring a few exceptions like Akbar, they provided mostly for the education of the Muslims. Aurangzeb, being blinded by extreme bigotry, went even to the length of demolishing Hindu shrines, universities and other educational centres and encouraged Islamic religion and education by constructing Muslim religious and educational institutions on their ruins. Thus, only a particular class was benefitted by this system of education.

(e) **Negligence of Women Education :** Women remained generally deprived of education owing to strict *Pardah* system.

No doubt, princesses and other girls belonging to royal families as well as daughters of wealthy nobles received education inside their own palaces, and some of them were profoundly learned persons; but there was no proper arrangement for the girls of the general masses. Only a few girls would learn mere reading and writing in the local mosque with boys. According to some writers this neglect of female education was due to the adversity of circumstances and not due to any inherent defect in the system.¹

(f) **Indiscrepancy between Reading and Writing :** According to Islamic system of education, the child would first learn the reading of letters and words and it was followed by writing. This did not bring about harmonious development in the child and thus much of the valuable time was wasted uselessly. Akbar amended this system by prescribing simultaneous learning of reading and writing and *farmanas* or State mandates to this effect were issued throughout the empire. Nevertheless, the defect could not entirely be remedied.

(g) **Other Defects :** Besides the above-mentioned limitations of the Islamic education, there were other glaring defects also, such as, comparatively lack of 'Svadhyaya' (self study) and that of originality through the habit of cramming in students, inclination towards luxury and comfort on the part of students, severe mode of corporal punishment and the engendering in pupils a tendency to indulge in vain controversies.

Despite all these drawbacks inherent in the Islamic system of education, it has its own speciality i.e. that of placing a new ideal of life before the Muslim community by uniting them together. The credit of strengthening the hands of Mohammedan culture can rightly be claimed by their system of education. The

1. "In India daughter of Islam could not rise to the standard of perfection, their preceptors had attained in *belles lettres*, yet when allowance is made for the age they lived in and the circumstances that obtained then, it will be evident that they had made a fair advance in the sphere of intellect, and it will be wrong to suppose that their education was neglected." Jaffar : *Education in Muslim India*, p. 8.

educational system not only helped the Indian Muslim masses in keeping their relations intact with other Muslim countries of Asia, and Middle East, but also succeeded in infusing a spirit of harmony and fraternal sentiments among the Hindu converts.

Some Important Centres of Education

The Mohammedans, at their arrival in India, established their colonies at p'aces. These establishments eventually developed into big towns. In course of time, these towns became the important centres of Islamic education and culture. Primary education was imparted in the Maktabas attached to mosques. The mosques were usually situated in most of the towns, villages and *Mohallahs*. Primary education, therefore, evolved from Maktabas. Nearly in all parts of the country, the mosques had been constructed. Higher education was conducted in the Madrasahs. The Madrasahs were established in towns where the muslim population was in majority and where some muslim administrator would reside. Generally very town had one or more Madrasahs. Any town, would, however, grow into famous educational centre by virtue of being the capital seat of some Muslim ruler, or the native town of some subedar or chief or possessing religious importance (being *Dargah* or *Khangah* etc.). Thus Agra, Fatehpur-Sikri, Delhi, Jaunpur, Lahore, Ajmer, Bihar, Lucknow, Firozabad, Jullunder, Multan and Bijapur etc. were important centres of Muslim education and culture. A brief account of some of the famous centres will be given below.

Agra : Agra had been founded by Sikander Lodi. "In course of time a splendid city sprang upon the selected site and took the name of Agra, which played a prominent part in shaping the destinies of India in her future history. Once founded, the new capital launched upon a career which was characterised by a rich afflorescence of learning. It became a radiant centre of Islamic culture and civilization."¹

Sikander Lodi developed it into a famous educational centre and to this end established hundreds of Madrasahs. "Men of learning and erudition from Arabia, Persia, and Bokhara poured into it in ever increasing numbers at the prospect of receiving better patronage from the ruler of India, who was remarkable for his munificence.....The result was that in course of time Agra grew into a great university-city, containing several school and colleges, where people flocked from far and wide for higher education."¹ After Sikander Lodi, Babar too established some Madrasahs at Agra. During the reign of Akbar, Agra became an important centre of Islamic education and culture as well as arts and crafts. Several scholars, philosophers, poets and artists came to Agra from different parts of the country. The emperor himself participated in learned disputations with the scholars and philosophers.

Akbar established many Madrasahs at Agra and Fatehpur Sikari, a town founded by the Emperor himself at a distance of a few miles from Agra. In these Madrasahs, higher education was imparted in the subjects such as literature, arithmetic philosophy, medicine, agriculture, astronomy and commerce. There was proper arrangement for the lodging and boarding of students coming from Central Asia for the sake of education. The period of Akbar's reign can aptly be called the 'golden age' of the progress of Agra. After Akbar, his son Jahangir and grandson emperor Shahjahan also established some Madrasahs at Agra. Aurangzeb too gave much encouragement to the promotion of primary and religious education. With the downfall of the Moghul Empire, the glory of Agra also began to fade away. In modern times too, some of the Maktabas are dragging on their miserable existence in some mosques.

Delhi : Delhi has remained an important centre of the Islamic system of education from the very beginning. In

1. *Ibid* : pp. 57-58.

fact, it continued to be the metropolis of *Sultans* and *Moghul* Emperors too contributed much to its glory and magnificence. Nasiruddin had established Nasiria Madrasah under the leadership of Minhaj-i-Shiraj. Afterwards, Delhi remained an important centre of culture and education during the reigns of other rulers of slave dynasty. During the period of Allauddin Khilji Delhi became the rendezvous of many a scholar and philosopher. According to Farishta, at that time 43 eminent religious preachers who were profound scholars of religion and law, taught in those Madrasahs which were established by Allauddin Khilji at Delhi. The importance of Delhi as educational centre increased all the more during the reign of Firoz Tugluq. He founded 30 new Madrasahs and got older ones repaired. He made provision for the education of his slaves also. After that, Delhi reached the climax of its progress during *Moghul* reign and became pre-eminent by an important educational centre in northern India. Humayun had founded a Madrasah for the purpose of conducting education in astronomy and geography. Akbar also brought many a Madrasah into being at Delhi and Mahamnaga, his nurse had also founded a big Madrasah in 1561 at the metropolis. Badauni had received education in this very Madrasah.

Jahangir got older Madrasahs of Delhi repaired. Shah-jahan, for his part, had founded a Madrasah near Jumma Masjid. Aurangzeb too continued his educational efforts. After him, Ghazi-ud-Din established a Madrasah there. With the collapse of the *Moghul* Empire, and invasions of Nadir Shah and Ahmed Shah Abdali, the glory of Delhi faded, and thus with the destruction of other educational centres of northern India, importance of Delhi as Muslim educational centre dwindled. For a long time Delhi continued to enjoy the status of an eminent educational centre disseminating Islamic culture throughout the country.

Jaunpur : Jaunpur had been a very important centre of Muslim education. During the reign of *Sultans*, it was an important centre of Islamic education. Many Madrasahs and

Maktabas sprang up during the period of Firozshah's reign. Jaunpur had grown in fame and importance from the viewpoint of arts, literature and learning of highest order. That is why it was called *Shiraj-i-Hind*. Sharkis founded many Madrasahs at Jaunpur. During fifteenth century Ibrahim Sharki made large contributions to the growth of education. He had attached *Jagirs* to these institutions and encouraged capable students by awarding them *Jagirs* and appointing them to higher ranks in the state. Shersshah Suri had been a student of this place. Jaunpur was an important and special education centre of history, philosophy, politics and military training. It continued to enjoy fame for its handicrafts and architecture for centuries, and remained an important educational centre till the last days of Moghul Empire. The University town of Jaunpur lost much of its glory due to the political chaos that followed the downfall of Moghul Empire. The Subedar or Governor of Jaunpur could no longer maintain and patronise the magnificent system of education there and like many other educational centres the glory of this seat of learning also faded away. One historian has lamented the downfall of such towns in the following words.

“Like Jaunpur many a great Muslim University has now ceased to exist, leaving behind only a memory of its former glory. The days are past when the Indian Musalman Universities, as also those of Damascus, Baghdad, Nishapur, Cairo, Kairawan, Seville, Corodova were thronged by thousands of students, when a professor had often hundreds of hearers, and when vast estates set apart for the purpose maintained both students and professors.”¹

Bidar : Another important educational centre was Bidar. Mahmud Gavan had established there a big Madrasah with vast and rich library well stocked with thousands of books. In course time, it was destroyed by Aurangzeb. Before Mahmud, many Maktabas and Madrasahs had been founded

1 N. N. Law : *Promotion of learning in India*, pp. 104-105.

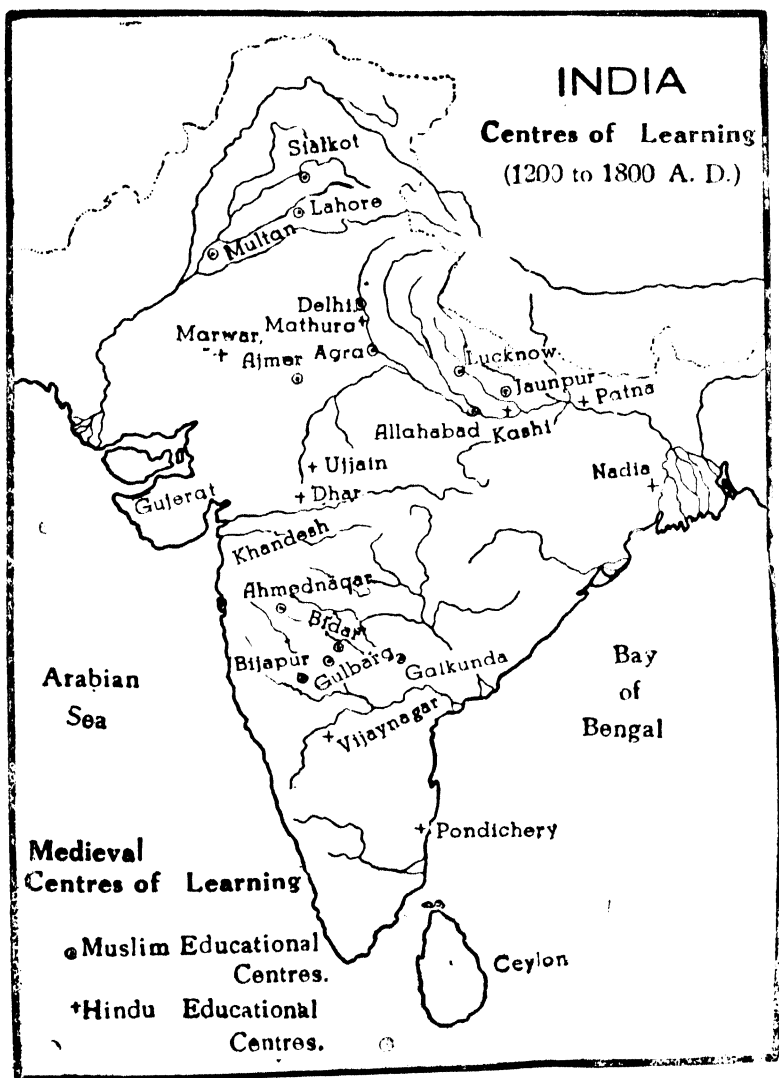
there by Allahuddin Ahmad. Owing to the development of Bidar into an important educational centre the standard of education in Bahmani Empire had risen considerably. Here Arabic and Persian learning was spread through the rural Maktabas. These Maktabas were attached to mosques and big land grants had been sanctioned by the State for their maintenance. 'There was not even a single hamlet which did not contain at least a Maktab.' The educational system followed in these institutions was uniform, the aim of which was as much the propagation of religious doctrines and principles of Mohammedan rulers as the expansion of education and literature. Its remnants are visible even today.¹

Besides these important seats of learning, Bijapur, Golconda, Malwa, Khandesh, Multan, Gujerat, Lucknow, Sialkot and Bengal were other centres of educational importance at different times during the medieval period.

Conclusion : Thus in a long and chronicled history of about 700 years we find that Muslim education had considerably been spread in India. The Islamic education not only slacked the intellectual thirst of the people but solved their economic problems. The most important aim which was fulfilled through Muslim education was the propagation of Mohammedan religious principles. From the viewpoint of administration, it was essential on the part of the rulers to acquaint their subjects with their religion, civilization and language. Moreover it became almost indispensable to imbue the Hindu converts with Islamic religion to the core through religious education so that they might forget their former religion.

But, it is, nonetheless, true that Islamic education, as is evident from the accounts given by Babar and Bernier, could not grow into popularity. That is why the Muslim system of education could not enter into the depths of the life of masses as ancient Hindu education had done. The Islamic

1. J. M. Sen : *History of Elementary Education in India*, p. 27.



education, despite State patronage could not affect Indian soul, whereas ancient education spread throughout the country even without any patronage of whatsoever description. Not only that, the ancient Indian system of education co-existed with Islamic education during medieval age inspite of the absence of state patronage. The Mohammedan institutions could not attain to that universal fame which had been the unique privilege of the Buddhist Universities whose fame did not remain confined only to India but had travelled to China, Japan, Tibet and East Indies. As has been indicated above, most of the Muslim centres of education enjoyed only local repute. But on the other hand, there were educational centres like Jaunpur, Agra and Delhi which had established some high educational traditions.

Hindu Education during Medieval Age

Introduction :

At the time when the Muslims had invaded India, education was flourishing well qualitatively here. The current of Indian education flowed on incessantly in spite of the vandalism perpetrated by the invaders and Muslim rulers with regard to the destruction of educational centres of the country. Hindu society was founded on solid and fundamentally invulnerable principles and as such the Mohammedan efforts could not prevail in destroying Indian culture entirely so much so that their influence on education was insignificant. Political agitations remained confined mainly to the towns. The tradition of religious, social, economic, democratic and decentralised system of education prevailing in villages remote from the towns could not adversely be affected. Well established and organised educational institutions had fallen prey to the Mohammedan vandalism, but the *Ashram* of preceptors of ancient pattern functioned uninterrupted in the forests and country-side. Moreover, there were some saints, philosophers and warriors who safeguarded the interests of Indian education and culture and raised their voice against the foreign atrocities and tyranny. The

Hindus produced vast literature of high standard even during the period of political disturbances and anarchy and continued their own educational system.

Form of education : The pattern of education was nearly the same that had existed for long traditionally. The preceptors still taught their disciples the *Vedas*, *Puranas*, *Smaritis*, the *Upanishdas*, Philosophy, Logic and Bhishag or Medicine in their own Asharams. Owing to the destruction of organised educational centres by the invaders, the form of education did not remain collective; it became decentralised and education was imparted individually. Students still led a life of severe discipline and served their preceptors, remaining in close contact with them. It is however, true that discipline was followed not so strictly as it was done in ancient times.

One special feature of Hindu education of this period was that regional languages made appreciable progress. Hindi which was originated from *Prakrat*, had become the *lingua franca* of the masses. A sense of nationalism was engendered among the Hindus by the considerations of sheer self-preservation. The religious and social leaders directed their attention towards the Hindu religion. This is clearly reflected in the poetic productions of contemporary poets. Some philosopher poets such as Kabir, Dadu, Nanak and Tulsidas etc. sang of the essential unity and equality of all religious creeds and preached to the people to honour all the religions; which helped the fusion of various creeds and faiths.

Thus it is clear that from the viewpoints of curriculum, method of teaching and aims of education, the Hindu system of education remained during the medieval period mainly the same as it had existed through ages. By the way, it should be noted that Buddhist religion had become extinct entirely during this period. This was naturally followed by the downfall of Buddhist system of education and its place had been taken by the Brahmanical education. Education, in spite of being secular, was religious essentially. This period witnessed unique progress of literature. Centres of education could be established

only at those places which were remote from the Mohammedan influence.

Though Hindu education during this period did not enjoy State patronage, yet it would be nothing short of mistake to think that the standard of Hindu education had declined or literature of higher order was not produced. The Hindus were not outpaced by the Mohammedan in the field of literary production and they bequeathed to the posterity commendable in Sanskrit and regional languages. They did never acknowledge the supremacy of the Mohammedans in the sphere of literature and arts though they were greatly influenced by the Islamic culture and education. Consequently, religious and philosophic literatures made marked progress during the medieval period.

Several commentaries were written upon different branches of philosophy i.e. the *Yoga*, *Veshaisika* and the *Nyaya*. The Buddhist and Jain logicians wrote many books on logic. Devasuri was the most famous of Jain logicians of the period. The *Raj-Tarangini* written by Kalhan—the only historical treatise of the period—was produced during the middle of twelfth century. The entire literature illumines the contemporary educational system of that period. The creation of standard literature on different subjects is an eloquent proof of the superiority of contemporary Hindu system of education.

Evolution of Hindi and other regional Vernaculars had begun to take place. These languages were used as the media of Hindu education. Students learnt Sanskrit in order to read religious and theological works, *Pali* and *Prakrit* were developing themselves into the form of Hindi. Languages as Rajasthani, Marathi, Gujarati and Bengali had also begun to be used as media of education. Many eminent works were produced in these languages during the medieval period. Hindu education was not confined to northern India but it was prevalent in the southern parts of the country as well. Vijaynagar was an important educational centre of that period. Raja Krishnadev Rai of Vijaynagar made admirable efforts for

the growth of education and literature, patronised eminent artists and poets.

During the reign of the afore-mentioned king, many volumes were produced on music, dancing, drama, grammar, logic, philosophy and other branches of learning. Painting and sculpture and other fine arts were vouchsafed liberal patronage. During the inceptive stage of medieval period, the Jain authors produced compositions in Tamil and Kanarese. During the 13th and 14th centuries, the Shaiva movement raged fiercely in southern India and it gave birth to ample literary production. Works in Sanskrit and Telgu were also written. The Vedic lecturer Sayan and his brother Madhav Vidyaranya made appreciable contributions to Sanskrit literature. The two brothers wrote commentaries on the Vedas and also produced other philosophic treatises.

Conclusion :

Thus we see that when Islam was proceeding on triumphant career during medieval age in India and a foreign culture and civilization was artificially being imposed upon Indian culture by trampling it underfoot, still at that time the Hindu educational system was advancing with sure though slow strides. In the absence of State patronage, it not only survived but also produced immortal literature owing to meagre patronage of some wealthy citizens and mainly to its unique social organisation. The system of education was essentially Vedic in pattern and ancient aims and ideals predominated. This time-honoured system of education in course of time collapsed eventually owing to certain important and unavoidable factors such as the advent of Britishers in India, their new system of education, compulsory study of English language, political slavery of India and her social anarchy etc. The abject slavery and economic exploitation of the Indians made them lose all faith in spiritualism and religion and seek refuge in absolute materialism. The natural result of it all was that the utility and importance of Sanskrit and ancient subjects dwindled considerably. Scientific inventions annihilated time and space and this internationalism took hold of educational sphere. This new system quite overshadowed the ancient system of education. Some attempts were made by Daya Nand and Ravindra Nath Tagore for the revival of ancient system by harmonising the Oriental and Occidental system of education, but it was entirely metamorphosed so much so that attributes of ancient system were becoming extinct gradually from day to day.

BOOK-THIRD

Modern Education

CHAPTER VII

EARLY EUROPEAN EDUCATIONAL EFFORTS (UPTO 1813)

Introduction :

An account of medieval educational system has been given in the preceding pages. Indigenous education was prevalent before the advent of the Britishers in India. Though the native educational institutions like Muslim Maktabas and Madrasahs, Hindu Pathshalas, the Tol institutions of Bengal and those known as 'Agrahara' of Southern India were declining gradually, their importance in fulfilling the educational needs of the Indian masses cannot be underestimated.

The European religious missionaries had started coming to India in the last phase of fifteenth century A.D. First of these to come was Vosco-De-Gama, a Pourtuese who landed at Calicut in the year 1498 A.D. Afterwards other Europeans i.e. the Dutch, the Danes, the French and the English poured into the country gradually. These nations' main object of coming here was purely commercial but their downfall was brought about by mutual conflicts and at length, only the English survived and established their empire in India.

The advent of European missionaries introduced a new phase in education and developed it appreciably. The fundamental aim of these missionaries was to propagate Christian religion through European mode of education. For them, education was not an end in itself but a means to the spread of Christianity.¹ In order to execute this design, they established primary institutions, studied Indian languages and

1. H. R. James; quoted by S. N. Mukerjee.

preached Evengicalism by translating the Bible into indige-
nous languages. The propagation of religion formed an
integral part of the duties of the earlier Directors of East
India Company. They, accordingly, spread education in
India simply to fulfil their religious objectives. Later on, the
company abandoned this policy as suicidal to political
interests and adopted, instead, a policy characterised by
religious neutrality. At length in the year 1813, the British
parliament made Indian education an important aspect of
State duties by putting before the East India Company edu-
cational policy and attendant responsibilities unequivocally.
In this way, the first period of modern Indian education comes
to a close.

The second period of modern Indian education falls be-
tween the years 1813 and 1835 A.D. During this period the
company rendered their educational policy more stable and
solid. As a matter of fact, this period in Indian education is
marked by struggles and controversies. There existed three
different schools of thought in this period. One of these
schools believed in propagating Western culture in India by
spreading education of European Arts and Sciences. It was
chiefly represented by Macaullay. The exponents of this school
of thought held that Indian languages and sciences were in
an undeveloped state. Therefore, English alone could be the
vehicle of Western thought. According to the second school
of thought, knowledge and education should be spread through
Oriental languages such as Sanskrit, Persian and Arabic.
Princep was the chief advocate of this school. Besides these,
there was the third school of thought dominating the field in
Bombay, believing in the method of spreading Western
sciences and knowledge through the medium of Indian langu-
ages. The conflict assumed the shape of violent controversies
ranging round the issues i.e. the form, the objects, means and
medium of Indian education. But the English came victorious
out of this conflict over issues. Lord Macaullay presented his
famous 'Minute' on Indian education on February 2, 1835,

aiming at the creation of a class of citizens who would be "Indians in blood and colour, but English in tastes, in opinions, in intellect." Thus was drawn curtain over this period of controversies and conflicts and English system of education came to be followed in India.

The next period falling between 1835 and 1854 seeks to stabilize and impart a permanent shape to Indian Education. Education came to be regarded as State responsibility and it spread with long strides. English had grown now very popular and people belonging to higher stratum of society adopted and patronized it enthusiastically. In every province educational policy became more or less settled and stabilised. Things went on like this until the year 1854, and meanwhile education assumed a well-established form. The Despatch of 1854 subsided all conflicts and controversies.

This Despatch opens a new era of an All-India educational policy closing about the year 1901 A. D. This period marked a rapid growth of Westernization of the system of education in India. The direction of education gradually came into the hands of the Indians. It should, however, be remembered that indigenous system of education received at staggering blow in this period. The prejudiced policy of education on the part of the contemporary educational authorities brought, in a sense, the existing educational system to a decisive end. Thus "by 1900, practically all the institutions of higher education used English as the medium of instruction and aimed at the spread of Western knowledge and sciences." In this period, the responsibilities of education were shouldered mainly by the authorities of missionary schools and colleges, Education Department of the government and individual Indians educated according to the Western system. In modern education, it was the maiden attempt on the part of private enterprise. By the end of nineteenth century, individual efforts came to hold highest place in Indian system of education.

The period between the years 1902 and 1920 introduced a new phase in Indian education. In this period Indian educa-

tion became more or less universalised. Much progress took place in the fields of Primary, Secondary and University education; besides, India made a phenomenal development in the sphere of women education and vocational training. This period was characterised by a national and political consciousness in India.

Partition of Bengal, non co-operation and Swadeshi movements—all these political happenings awakened Indian masses politically. The Indians now began to look askance at the educational policy of the Indian Government and criticised it vehemently. A number of events of historic magnitude such as Minto Morley reforms, First World War, Boycott movement and the like considerably influenced Indian education. Consequently the government was compelled to introduce certain reforms in education according to the persistent demands of the people.

With a view to reforming University education, the Indian Universities-commission was appointed in the year 1902; and subsequently, the Indian Universities-Act was passed in 1904, in the teeth of strongly vehement opposition. In a sense, University education became the root of conflict and dissension at this time and ultimately this discontent overwhelmed the spheres of primary and secondary education. The year 1904 witnessed the conquest of the exponents of the theory of state control and improvement of quality.

Even in the sphere of Secondary education the framing of new grant-in-aid Codes between 1904 and 1908 gave a staggering blow to democratic principles. The conflict reached its climax when the Bill, to encourage Indian languages as media in supercession of English was turned down in the year 1915. The field of Primary education could not remain unaffected by this battle royal. Gokhale introduced a Bill concerning the enforcement of compulsory elementary education, but it was spurned by the Imperial Legislative Assembly. As a natural consequence thereof, the bitterness of feelings took hold of

Indian nationalists against the educational policy of the British Government and they put forth the demand to control and direct the educational policy of the country. With a view to meeting this demand, the government framed Indian Constitution in 1919 transferring thereby the control of education to Indian Ministers.

Thus we find a new chapter was appended to the history of Indian Education in 1921. This period can aptly be called as Provincial Autonomy. Following the Indian Constitution of 1919, Indian education came into the grip of a new revolution. The control of Education Department was transferred from the Central government to the Provincial governments and thus every province began to make educational progress individually following their own free educational policy. The new provincial legislatures and educational Ministers evinced appreciable enthusiasm and interest in the educational sphere of the country. Accordingly, new plans and programmes were formulated and acted upon.

Following in the wake of new constitution, some financial difficulties presented themselves. The world-wide economic depression too affected Indian educational schemes seriously and adversely. In the year 1929, the report of Hartog Committee was published which recommended the re-organisation of and improvement in the quality of education ignoring quantitative aspect thereof by abolishing financially weak institutions. This resulted into a renewed conflict in the field of education which dealt a fatal blow to the progress of education in the country. This conflict could not come to an end until the passing of the year 1935.

This new Constitution when introduced in 1937, strengthened the hands of Indian Educational Ministers with great powers. In seven provinces of India, Congress Ministries were formed, which launched many a novel plan for the reform and expansion of education. But clouds of disaster again overcast the horizon of education in 1940, as a result of resignation

tendered by Congress Ministries. The Second World War too impeded the progress of education to a considerable measure. The post-war Indian Government presented a comprehensive educational plan through the publication of 'Sargent Report.'

The day, August 15, 1947 marks the regeneration of India as a result of the achievement of freedom. Consequently the educational sphere began to pulsate with a new life. Different provincial governments have formulated useful and comprehensive educational schemes and most of them are being translated into realities. The general masses have increased and developed their interest in education and it is being spread and disseminated on a large scale. In present day India according to the new Constitution, the Central Education Department functions under the union Educational Minister who is answerable to the Indian Parliament. The States are free to formulate their educational plans according to their needs. State education too is under provincial education ministers. Every State has a Director of Public Instruction or Director of Education and under him work Deputy Directors who supervise education of small regions in the State. At the district level, there are Inspectors of schools. Thus multi-dimensional progress of education is taking place. From educational point of view, progress is dawning upon India and she is patiently investigating and experimenting various educational plans and projects in the hope of a brighter and more glorious future. The educational policy as formulated in our first and second Five year Plans both at the centre and the state levels, is being given a practical shape and a new technical bias is being given at the place of an academic approach.

The State of Contemporary Indigenous Education :

It is necessary to give a short account of the state of indigenous system of education prior to the advent of European educational efforts in India, because the foreigners experimented on the basis of this education. But it is a regrettable fact that means to obtain correct statistics about

the contemporary education, are inadequate and sometimes doubtful. As a matter of fact, in the first half of nineteenth century, when the British rule was in the process of taking firm roots in the soil of India, the foreign rulers undertook this onerous responsibility and instituted an elaborate inquiry into the forms, nature and extent of indigenous education in British India. It is to be remembered that the sphere in which enquiry had been instituted formed a minor portion of the whole of the country. But it is significant for a student of history from information point of view in the form of an example. The chief areas of enquiry were Madras, Bombay and Bengal. A brief account of them is presented here.

Madras : In the year 1882, Sir Thomas Munro undertook an enquiry into indigenous education in Madras. He stated that it was essentially in the interests of the British rule that some attention and interest should be shown towards Indian education. "We have made geographical and agricultural surveys of our provinces; we have investigated their resources and endeavoured to ascertain their population, but little or nothing has been done to learn the state of education."¹ Hence orders were sent to the Collectors of different districts to supply detailed account about the real state of education in Madras in that period. Lists had been prepared of such schools where education was imparted merely in three R's. These lists contained full account of the number of the students, their caste, class, time-table, curriculum, fees and sources of the income of the schools, etc.

Mr. Munro held that "of a population of $12\frac{1}{2}$ millions there are only 188,000 or 1 in 67 receiving education. This is true of the whole population, but not as regards the male part of it, of which the proportion educated is much greater than is here estimated, for if we take the whole population,

1. Selection from the Records of the Govt. of Madras Quoted by Nurullah and Naik.

as stated in the report at 12, 850,000 and deduct one-half for females, the remaining male population will be 6, 425,000 and if we reckon the male population between the ages of five and ten years, which is the period when boys in general remain at school, at one-ninth, it will give 713,000 which is the number of boys that would be at school if all the males above ten years of age were educated; but the number actually attending that school is only 184,110, or little more than one-fourth of that number.....I am, however, inclined to estimate the portion of the male population who receive school education to be nearer to one-third than one-fourth of the whole, because we have no returns from the Provinces of the number taught at home. In Madras the number taught at home is 26,903, or above five times greater than that taught in the schools. There is probably some error in this number, and though the number privately taught in the provinces does certainly not approach this rate, it is no doubt considerable because the practice of boys being taught at home by their relations or private teachers is not unfrequent in any part of the country."¹

Munro also observes that though the average of education is lower than that of England, yet it is higher than it was in most of the European countries at no very distant period. This statement bears out the fact that in the beginning of 19th century indigenous education was existing in the country.²

The reports furnished by the Collectors of Bellary and South Kanara districts are very significant. The Collector of Bellary has stated that there were only 533 schools for a

1. Selections from the Records of the Government of Madras, NO. II Appendix E—Quoted by Nurullah and Naik : *A History of Education in India*, p. 4, Second Edition (1951).

2. "The state of education here exhibited, low as it is compared with that of our own country, is higher than it was in most European countries at no very distant period. It has, no doubt, been better in earlier times; but for the last century, it does not appear to have undergone any other change than what arose from the number of schools diminishing in one place and increasing in another, in consequence of the shifting of the population, from war or other causes." *Ibid.*

population of wellnigh one million; the number of students was 6,641; in other words every school contained twelve students. In these schools there were 60 Hindu girl students too. The numbers of Hindu and Muslim students were 6,398 and 243 respectively. Of all the schools there was one school for English and four for Tamil, 21 for Persian, 23 for Marathi, 226 for Telugu and 235 for Kanarese. Besides, there were 23 Sanskrit schools for higher education. He has also given us an account of the organisation and management of education of that time. He has admired the economical aspect of education. Elementary education started at the age of five and continued until the age of ten years, though certain exceptions were there of twelve or fourteen years. Teaching work would usually begin with worship of the image of lord Ganesh. On that occasion there would be present the parents and relations of the students.

The mode of education was essentially impressive and effective though simple. The children would usually assemble in the school daily at about 6 A. M. The student arriving first in the school was honoured by writing the name of Saraswati, the Goddess of learning, on his hand. Afterwards all the students gathered one by one and chanted hymns in adoration of the said Goddess. The late-coming students were punished by some healthy mode of exercise as the corporal punishment. The mode of punishment included caning, suspending from the roof and sitting and rising incessantly. Thereafter, the students were divided in groups according to their ability and number. The smaller children were under the supervision of the elderly and abler students or monitors while the teacher taught the grown-up students himself. A teacher superintended four classes generally. In this way the teacher controlled teaching discipline of the entire school with the help of monitors. Dr. Bell has praised this 'Monitor system'. He wrote a book on this subject and this system was followed in Scotland and England. This is a debt of Indian system of education

that no of England. First of all, the child learnt writing with his finger on the sand, afterwards he enjoyed the privilege writing on big leaves. Wooden boards known as *Takhtis* too were in use. Having learnt to write the boy then learnt vowel, consonant and elementary arithmetic. They learnt the counting of numbers from 1 to 100 as well as the multiplication tables by standing in rows and repeating rhythmically after the monitor.

Thus this system was economical, simple and of a higher order. The Monitor system was a praise-worthy method; but the books were of a lower standard,¹ and the teachers often incapable and untrained. The salary was too scanty to allure any capable person into the profession of teaching.²

The Collector of South Kanara furnished his report and describing the propagation of private education, he wrote to the effect that, "Education is conducted in that district so much in private, that any statement of the number of schools, and of scholars attending them, would be of little or no use, but on the contrary fallacious, informing an estimate of the proportion of the population receiving instruction."

Bombay : In the year 1829, Mr. Elphinstone, the Governor of Bomby instituted an enquiry into the education of the Province. The outlines of the enquiry were identical more or less with those of Madras. According to this report the num-

1. "The economy with which children are taught to write in the native schools, and the system by which the most advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge, is certainly admirable, and well deserves the imitation it has received in England. The chief defect in the native schools are the nature of the books and learning taught, and the want of competent masters."

—*Selections*, Appendix D.

2. "Teachers in general do not earn more than six or seven rupees monthly, which is not an allowance sufficient to induce men properly qualified to follow the profession. It may also be said that the general ignorance of the teachers themselves is one cause why none of them draw a large body of scholars together; but the main causes of the low state of education are the little encouragement which it receives from there being but little demand for it, and the poverty of the people."

—*Ibid* : Appendix E.

ber of schools was 1,705 where as many as 35,143 students received education. The population of the province was 4,681,735. These statistics prove that proportion of education in Bombay was one third of that in Madras. But this number cannot be regarded as authentic since the statistics of domestic education through private teachers are not included. Contemporary governmental officials held the opinion that Elementary education was widely spread in the Province of Bombay, In 1821, according to the opinion of Mr. G. L. Prendergeast, a member of the Bombay Governor's Council, "there is hardly a village, great or small, throughout our territories, where there is not at least one school, and in larger villages more, many in every town and in larger cities in every division where young natives are taught reading, writing and arithmetic, upon a system so economical, from a handful or two of grain, to perhaps a rupee per month to the school master; according to the ability of the parents, and at the same time so simple and effectual that there is hardly a cultivator or petty dealer who is not competent to keep his own accounts with a degree of accuracy, in my opinion, beyond what we meet with amongst the lower orders in our own country; while the more splendid dealers and bankers keep their books with a degree of ease, conciseness and clearness, I rather think fully equal to those of any British Merchant."¹

This account evidences the fact that education must have spread widely at that time. The Report of 1829 is somewhat misleading and uncertain. In fact, the Education Department of Bombay openly ignored indigenous schools and education in general. Consequently, the Elementary education of the province received a deadly shock and by the year 1882 it declined considerably. The futility and unreliability of the statistics of Elphinstone became evident from the fact that Indian Education Commission found the existence [of 3,954 schools

1. G. L. Prendergeast's Evidence (1332) Quoted by Nurullah and Naik : *A History of Education in India*, pp. 17-18.

containing 78,205 students. It proves the fact that Government statistics can neither be regarded as final and authentic nor measuring rod for education of the rest of the country.

We find references to the system of indigenous education in the Province of Bombay. Mainly the teacher taught the students. The monitor system was in vogue here also. Another system was popular in Bombay which is described in these words : "When a boy joins the school, he is immediately put under the tuition and care of one who is more advanced in knowledge, and whose duty is to give lessons to his young pupil, to assist him in learning, and to report his behaviour and progress to the master. The scholars are not classed, but are generally paired off, each pair consisting of an instructor and a pupil. These pairs are so arranged that a boy less advanced may sit next to one who has made greater progress, and from whom he receives assistance and instruction. When, however, several of the elder boys have made considerable and nearly equal progress, they are seated together in one line and receive their instruction directly from the master; by these means the master has sufficient leisure to exercise a vigilant superintendence on the school and of enquiring with the progress made by each pupil under his instruction."¹

According to this method the teacher alone can look after maximum number of students. Further, it is the most economical system. This partly explains the fact that through the efforts of Dr. Bell, England too adopted this system in nineteenth century and spread education.

Bengal : It is, indeed, of a great significance to be apprised of educational system of the Lower Ganges Valley because it had many cultural and educational institutions in ancient and mediæval period also. Besides this, in eighteenth and nineteenth centuries, the foreigners also had made their efforts in this part of the Country. Even before the rule of the East

1. Parulekar, R. V. : *Literacy in India, in Pre-British days*, Op. cit., Yashwan Press, Poona (1940).

India Company, indigenous education was disseminated in whole of Bengal. "The Elementary system was intended for the masses. It was a wide-spread system consisting of numerous primary schools scattered all over the countryside. Practically every village had its primary school, its pathshala. In Bengal alone it is said, there were about the year 1835, a hundred thousand such Pathshalas."¹

In fact, these statistics have been furnished by William Adam. He had come to India in the year 1818 as a missionary. Here he made a comprehensive study of Sanskrit and Bengali languages. He soon came to evolve a keen interest in Indian education by coming in contact with Raja Ram Mohan Roy. In 1829 he requested Lord William Bentinck to institute an enquiry into the system of indigenous education. But seeing that nothing came out of it, he wrote again in 1834. In this way Adam himself undertook the enquiry at the request of Lord Bentinck and having worked for three years from 1835 to 1838, he submitted three reports. His first report was no more than mere digest of his first enquiry. Second report was, however, much more comprehensive and detailed. It contained a thorough survey of educational system of Thana Nattore in the district of Rajshahi. Adam's third report presents statistics about the education of the districts of Murshidabad, Bardwan, Birbhum, Tirhut and Southern Bihar.

Furnishing statistics about Thana Nattore, Adam writes that its population was 195,295 for which there were 27 schools containing 262 students. Besides this, providing information about domestic type of education he writes that there were 1,518 families belonging to 218 villages which gave instructions to 23,82 children. Thus domestic education was much more popular than institutional education. Education ^{ed} was considerably economical. Women education was almost

1. Basu, A. N. : *Education in Modern India*, (1947), p. 5.

non-existent. Teachers received remuneration ranging from rupees five to eight per month. Furnishing statistics in the third report he states that there were 2,567 schools in Bengal and Bihar, in all out of which six were girls' institutions. The total number of students getting education therein was 30,915. There were eight schools wherein 214 girls and 242 boys were taught English. Literacy percentage, according to Adam, was 44 at that time.

Thus according to the report of Mr. Adam, the population of entire Bengal and Bihar was forty million and number of the schools was 100,000 i.e. there was one school for every four hundred people. Sir Phillip Hartog has regarded these statistics of Adam's purely as mythical or imaginary and full of exaggeration. As a matter of fact, this doubt arises from different definitions of the term "schools". Adam has included centres of domestic instructions in the category of schools. In fact Adam's statistics had given rise to controversy. But we have no ground to doubt their authenticity. According to Sri Paranjape, "At the beginning of the nineteenth century, there existed a fairly wide-spread organisation for primary education in most parts of India. In Madras Presidency, Sir Thomas Munro found a primary school in every village. In Bengal, Ward discovered that almost 'all villages possessed schools for teaching reading, writing and elementary mathematics'. In Malwa, which was for more than half a century suffering from continuous anarchy, Malcolm noticed that 'every village with about a hundred houses had an elementary school at the time of its coming under the British suzerainty.'"¹

According to the report of Adam, remunerations of the teachers of these schools were very scanty. Mostly these schools depended upon the charitability and generosity of wealthy citizens, Zimindars or Taluqdars. The rich people

1. *Progress of Education*; Poona; July, 1940, p. 38 : Quoted by Nurullah and Naik : *A History of Education in India*, p. 22.

gave these teachers an apartment in their houses for the purpose of teaching. Persian and Arabic were learnt specially by the Mohammedans whereas the Hindus learnt Bengali, Sanskrit and Hindustani. Urdu did not form a part of school's curriculum, though it was the common day language of the educated Muslims. Women education was nothing short of taboo to the people. Amongst the Muslims the education of girls was dreaded as inauspicious. The superstition that an educated girl became widow soon after marriage, was prevailing in most of the Hindu families. The fear of the education of girls can well be exemplified by the fact that if any girl approached near her brother engaged in his studies, her attention was soon diverted to some other thing.¹ But the fact remains that some rich landlords got their daughters educated clandestinely.

North-Western Province of Agra : During the medieval period Agra has remained a very important educational centre. Its relics were existent upto nineteenth century. Every town of the province had schools; in villages too, the teachers resided. In this province the nature of education was more or less vocational and secular. Schools existed wherein, writing, reading, arithmetic, Urdu, Persian and Hindi were taught. Persian schools were domestic in character. Besides, there were schools for teaching Hindi, Kaithi and Mundia languages. Teaching work was done both by the Hindus and Muslims. Court language was mainly Persian. Learning of arithmetic comprised oral arithmetic, multiplication tables, knowledge of coins and weight etc. The *Patwaris* learnt methods of measurement in Kaithi schools. Practice of writing was conducted on a wooden board known as *Takhti* or *Patti* which the child would smear with pulverized coal and write characters with white chalk. General masses consisted of mainly farmers. Education was less prevalent amongst

1. *Adam's Report*, pp. 187-88.

the peasant lads. It was mostly confined to merchants' class and government servants.

Downfall of Indigenous Education : In the nineteenth century British rule had firmly been established in India. Consequently, English system of education was being much encouraged. This led to the downfall of indigenous education. There are many causes of it.

Causes : The main reason lay in the growing poverty of the country. Generally people had been so poor and indigent that they could not pay even nominal fees of their children in order to disburse the salary of the teachers. Secondly, State was quite indifferent towards this problem. The Government did not devote due attention to the net-work of primary institutions spread throughout the country. In spite of the efforts of such thinkers as Adam and Elphinstone, Educational Despatch of 1854 and recommendations of Indian Educational Commission, the indigenous elementary schools were either strangled by illusory plans of reformation, or left to die themselves as a result of indifference shown towards them.

Further, it should be remembered that vogue of English decreased the utility of indigenous languages. It became essential to learn English in order to get high posts in the Government. It naturally resulted in growing want of interest in the indigenous education. The state withdrew all attention and interest from the existing elementary schools of the country on account of the establishment of new government primary schools. This state of affairs existed mainly in the United Provinces.

Mr. Campbell, the Collector of the district of Bellary has observed in the year 1823 that Indian masses were incapable of defraying the expenses of even cheap education and main reason of it was ascribable to their indigence and poverty. The Indian cottage industries received a fatal blow at the hand of the Industrial Revolution in European countries. Anarchy prevailed following in the wake of the end of the

Native states. Hence education lost their patronage. Indian capital began to flow to foreign countries. The cumulative result of all these factors was that economic conditions of the Indian masses deteriorated fastly. Therefore, "in many villages where formerly there were schools, there are now none; and in many others where there were large schools now only a few children of the most opulent are taught, others being unable from poverty to attend or pay what is demanded."

Besides these, as has been mentioned above, the remunerations of the teachers were too meagre to attract capable persons to undertake the teaching profession. Teachers were more often than not of lower intellectual calibre and mostly untrained. Thus the ignorance of the teachers contributed to a considerable measure, to the downfall of indigenous education.

In this way, the indigenous system of education which prevailed in the country during eighteenth and nineteenth centuries, slowly died out of existence. Still the fact remains that this system of education was of considerable importance to the country at that time. It was wholly studied to the contemporary conditions of the country. If, however, the modern system of education were evolved on the pattern of indigenous education and the Department of Education were to devote itself to the development of this system, education in India would have been far more economical, suitable and substantial. But things happened otherwise. The net result of all this was that no considerable rise in the percentage of literacy of the Indian masses could be effected. Mahatma Gandhi has to accept in the year 1931 that the literacy level of the country was lower than it had been some hundred years ago.

Earlier Missionary Efforts : In the very beginning of the seventeenth century the Western immigrants had begun pouring into our country. Following the advent of the Portuguese in India the Dutch, the French, the Spaniards and the English

came to our country. They established here primarily their commercial companies and at the end of Moghul Empire, they founded business houses in the distant ports India. Soon their trade flourished. Later on, these trading companies, taking advantage of the political weakness of the country, entered into war engagements with one another in order to establish their empires.

The East India Company; established in the year 1601 also participated in this conflict and at length succeeded in establishing her empire in India.

The object of the European traders' settlement in India was missionary too. They said that they "came to India in search of Christians and Spices." Therefore, soon after their arrival, they established their schools aiming at the education of the children of their Anglo Indian servants and spreading the Christian religion. In the initial stage, they undertook only the elementary itself.

The East India Company too, on her part, made education as a means of the propagation of their religion in the beginning; but in course of time, she had to have recourse to the policy of religious neutrality for certain political and administrative reasons and followed this policy until 1813. Thus, in reality, the Company did not put forth any appreciable endeavours in the direction of the educational progress of the country within a hundred years of its formation.

The Portuguese : It was in the year 1498 that the first Portuguese voyager named Vosco-de-Gama had disembarked at Calicut. Afterwards different groups of Christian missionaries began to preach and propagate the creed of Roman Catholicism at Western seacoast of India. As a result of their efforts, a new system of education was born in this part of the country. They established various schools for the sake of propagating their religion and educating the children of the Portuguese, the Eurasians and Indian converts. Their main centres of operation were Bombay, Goa, Daman, Diu, Ceylon, Chittagong and Hoogali, etc.

Indeed, the Portuguese can well be regarded as the founder of modern system of education in India. They started school for elementary education wherein education was imparted mainly in religion, local language, Portuguese, arithmetic and crafts. For higher education they established Jesuit colleges. They imparted education in Latin, religion, Logic as Music and trained the bishops.

The most eminent of all the early missionaries to come to India was St. Xavier. He was a follower of a schism of Jesuitism. These Jesuits were famous for their educational activities. Xavier did appreciable work in India in the field of education. In the year 1542, he preached Christianity by travelling on foot to distant villages and their streets. He had managed to place a number of books on Christian religion in every village. In 1675, he founded a University *i. e.* St. Anne University, at Bandra near Bombay and established a press at Cochin. Another religious missionary was De Nobiley, who called himself a western Brahmin and dressed himself like Indian ascetics as well as kept a Brahmin cook for food. His services in the cause of Christianity are remarkable.

The Portuguese established the first Jesuit college in 1575 at Goa in India where three hundred students received education. In 1580, colleges were established at Goa and other places too. Bernier has referred to a Jesuit college at Agra which had been founded by Emperor Akbar being influenced by the Jesuit priests. Here children of some thirty families received education. In seventeenth century, downfall of the Portuguese had taken place. Their educational efforts also came to an end with it. One of the chief causes of their downfall was their policy of intervention in religious matters which was strongly opposed by the Indians. As a matter of fact, their keen educational efforts can be explained by their objective of the spread of their religion. It is an incontrovertible fact that the educational efforts of these early missionaries were of a mediocre character and their contribution to modern Indian educational system was insignificant and of no magnitude.

The consequences of their religious policy forewarned the Britishers too. After the downfall of the Portuguese, some Indian Christians endeavoured to continue educational ventures for some time but no remarkable progress could be achieved in it.

The Dutch : In the beginning of the seventeenth century the Dutch also established their trading companies in India. At that time their naval strength was considered to be supreme in the world. They started their commercial concerns at Chinsura and Hoogali in Bengal. It is, however, worthy of note that from the very beginning they adopted an inflexible policy of non-intervention in religious affairs. They were not under the spell of propagating their religion among the Indians. They looked simply to their commercial interests. It is true, however, that they established some schools for the education of the children of Company's servants; the Indian children too were allowed to read in these schools. They tried to convert Roman Catholicists into Protestants to a certain extent. They preached the tenets of the Protestant Church among the Christians through educational institutions. They extended the sphere of their activities even upto Ceylon.

The French : The French established their trading company in the year 1664 in India and opened their factories at Mahe, Yanam, Karaikal, Chandranagore and Pondichery. At these places, they started their schools too. They established a secondary school at Pondichery where French language was taught. In the primary schools education was imparted by Indian teachers through the medium of local languages. In every school there was a religious missionary who preached the religion. Non-Christian children also were entitled to admission to these schools. They were, however, encouraged to go to the schools with the fine bait of food, clothes, books and other necessary paraphernalia for educational purpose. Like their Portuguese bretheren, the French were also the followers of the Roman Catholic. Their work was appreciable in rela-

tion to those institutions where education in religion was imparted. After the downfall of the French, their colonies came under the possession of the English and consequently the system of education too underwent a change.

The Danes : In the seventeenth century the Danes established their factories at Tranquebar near Tanjore and at Serampore in Bengal. From political point of view the Danes could not rise in importance in our country, but their religious and educational spheres are of magnitudinous significance. It would not, however, be an exaggeration to affirm that the Danes were the pioneers of modern educational system in India. Later on, these Danish missionaries joined the English.

In the year 1706, the Danes sent two German missionaries named Ziegenbalg and Plustschau to Tranquebar—a Danish settlement in South India. Plustschau and Schwartz continued the work after the death of Ziegenbalg in the year 1719. They were assisted in their mission by ‘Christian Mission Committee’ when they did not receive financial help from Denmark. The Danes “substantially identified themselves with the English colonies in South India, halting where they halted and advancing where they advanced.”¹

Ziegenbalg and Plustschau learnt Tamil and Portuguese at their arrival in India and extended the field of their activities upto Tanjore, Madras, Tinevali and Trichinopoly. They converted 50,000 people into Baptists by religious conversion through education.² But these Indian converts, it is true, were allowed to remain within their own castes even after the change of their religion.

The Danes established several elementary schools for the Muslims. The medium of instruction was local languages. With the assistance of Schultz, Ziegenbalg translated the Bible into Tamil and wrote a book of Tamil grammar. Schultz

1. Richev : *A History of Missions in India*, p. 27.

2. Mukerjee, S. N. : *History of Education in India*, p. 18.

translated the Bible into Telgu. Besides, a Tamil dictionary was also compiled. They were considerably assisted in the work of the spread of Christian doctrines by the printing press. In the year 1712-13 A. D. a press of Tamil and Roman scripts was established. In 1712, a training college for the teachers was founded and the trained teachers were appointed in Madras for the purpose of teaching English and the Bible to Tamil children. However, a detailed description of the educational enterprises of these missionaries is reserved for the succeeding chapter.

The Earlier Educational Efforts of The East India Company

Though the East India Company was established solely for the Indian purpose of trade, yet it had to mould its fundamental policy to some extent on religious lines also owing to the peculiar political state of the country at that time and the existence of other rival European trading companies. The Britishers has adopted religious policy in order to render the influence of the Portuguese missionaries nugatory. These efforts of the Company were mainly directed to the spread of Christianity. The Company sent some priests to India for the spiritual welfare of its Christian servants and sent some Indian Christians to England for Church Ordination so that on their return to their native country they might convert people into Christians by propagating the Gospel among them. An Indian youth, Peter by name had been sent to England for receiving education of Christian doctrines at the Company's expenses.¹ The department of Arabic was established at the University of Oxford with a view to giving special training to missionaries for work in India. In the year 1659, the Directors of the East India Company thought it desirable to send missionaries by ship coming to India for the sake of propagating Christian religion here. But in course of time the Company relinquished

1. Law, N. N. : *Promotion of Learning in India*, p. 7.

this policy and tried to adopt, instead, that of religious neutrality. Thus ultimately was abandoned the religious policy based on an inordinate fondness to spread Christianity.

At Madras, in 1670, the first school had been established for the education of the children of the Portuguese, British and Eurasians and arrangement was made for education of English by levying a cess. In 1698, the British Parliament inserted a clause in the Company's Charter enjoining the Company to maintain religious preachers and teachers in their factories in India and take a Chaplain in every ship weighing 500 tons or more. The Charter further directed the Company to provide schools for the soldiers and workers in factories. This consequently led to the establishment of free charity institutions. Such schools were opened in Madras in 1715, in Bombay in the year 1718, and in Calcutta in 1731. Later on, these charity institutions were founded at Tanjore and Kanpur too, where preference was given to Christian children in matters of admission. Their main aim was to teach the three R's i.e. reading, writing and arithmetic to the English soldiers, children of the Anglo-Indians and other poor children. Along with it, education was imparted in Christian doctrines also. These institutions were maintained generally by subscriptions and donations as well as occasional grants sanctioned by the Company.

It can, however, be acknowledged that the Company did not undertake any clear educational responsibility upon itself. Whatever efforts had been made, were inadequate enough. Towards the close of eighteenth century the Company having introduced change in its policy imposed restrictions upon the activities of the missionaries and followed it strictly at least in northern India.

In short, we can say the educational efforts of the Company were insufficient in this period. Madras was the main settlement of the English. A secondary school was established there in the year 1673 under the supervision of Mr. Pringal. Along with other media of instructions such as French,

English, and local languages, '*Firangi*' too was one of them. The Company further established in 1800, Fort William College at Calcutta and Fort St. George College at Madras in 1818 for the educational needs of its employees where English officials learnt Indian languages. According to Basu, two lakhs of rupees were spent on these Colleges in 1827. Besides this Schultz, the Danish missionary reorganised some old institutions and established some new once at Madras.

In the Province of Madras the name of Schwartz, a German missionary deserves mention in the field of education. He dedicated his life to the cause of education of this province. Schwartz prevailed upon the kings of Tanjore, Marwar to establish English schools at Tanjore, Ramendrapuram, Shivganga and other towns. Besides these, he established two schools for indigenous languages. Later on, John Sullivan having changed the policy of Schwartz, made English as medium of instruction in place of indigenous languages. The Directors of the Company also approved of this scheme and promised to give financial help to every institution. The wealthy Indians too contributed to this cause. The adoption of this policy led to the establishment of many new schools in Madras close succession. Thus as a result of the efforts of Frederick Schwartz, educational policy of this province was moulded into a new pattern in the middle of 18th century. This was the beginning period of English schools in India. Herein education was Provided in English, Arithmetic, Tamil, Hindi and Christian doctrines. These institutions were regularly inspected by the government inspectors of schools.

Besides these, in the year 1786, Mrs. Cempbell established a Female Orphan Asylum at Madras for the building whereof the Nabab of Arcot had made liberal endowments. It was maintained both by the charity of the public and grants of the government. Another similar Asylum for Male orphans had also been founded on the name of Dr. Andrews Bell. The first experiment in 'Monitorial system' had been performed in this asylum. Thus appreciable progress had been accom-

plished in the education of Madras Province through the efforts of the Christian missionaries. The work which had been initiated by the Directors of the Company, had been accomplished by the missionaries.

In similar way, considerable progress was made in educational sphere in the Provinces of Bengal and Bombay. In the year 1719, Richard Coble opened a school for the children of poor European Protestants. Bengal had marked a high level of development in education. In 1757, after the battle of Plassey, the Company took the administrative reins of entire Bengal in its hands, but it did not shoulder the direct responsibility of education in Bengal. Whatever progress was achieved there is ascribable to private efforts. The Company did neither help the older indigenous institutions nor interfered with them in any way. Its policy was of perfect religious neutrality. It, however, did not take away the grant of land which the institutions had been enjoying for long. "It is apparent that the earliest and greatest activity in the case of Public Instruction was evinced in Bengal not only by the Government but also by the people themselves."¹ Howell sums up the situation thus, "Education in India under the British Government was first a system now universally admitted to be erroneous, and finally placed on its present footing (1854)."

Thus in Bengal some new schools had been established through private efforts. Warren Hastings, who himself was fully conversant with Bengali and Persian languages, contributed his share to the progress of education. In the year 1781, 'Calcutta Madrassah' had been founded, the aim of which was "to qualify the sons of Mohammedan gentlemen for responsible and lucrative offices in the State and to produce competent officers for courts of Justice to which students of the Madrasah on the production of certificates of qualification were to be drafted as vacancies occurred."² In the year 1780

1. Syed Mohammed : *History of English Education in India*.

2. Howell : *Education in India*, p. 1.

the Parliament had brought into force Indian Law in place of English law in the courts of India. Therefore, Muslim *Maulavis* and Hindu *Pandits* were indispensable for the interpretation of the Law.

Calcutta Madrassah soon became a reputed institution attracting students from Kashmir, Gujerat and Karnataka for the purpose of education. The Government awarded scholarships to the students. Philosophy, principles of Quran, Law, Geometry, Arithmetic, and Logic and Vyakarana or Grammar etc. were taught in this Madrassah. The medium of instruction was Arabic and the period of education was seven years.

Like Calcutta Madrassah, in 1791 Jonathan Duncan founded the Benaras Sanskrit College for the Hindus. The aims of this institution were identical with those of Calcutta Madrassah. It prepared Hindus for the post of Counsellors of English Judges by giving them education in Hindu Law or that of Sub-judge for the interpretation and elucidation of Hindu Law.

Whereas, owing to the establishment of these two institutions, education made much progress, the Company to get faithful government officials. Thus the educated and learned persons of higher and middle classes of the country became strong pillars of the company. Thus this effort on the part of the company served as an unfailing means to placate and appease the two main powerful communities of the country viz. Hindus and Muslims.

Again, the Fort William College founded in 1800 A. D., referred to above, had been doing appreciable work. Here Hindu and Muslim Laws, History, Arabic, Persian, Sanskrit and Hindustani etc. were taught. Bengali literature also received sufficient encouragement in this college. Such learned teachers as Pandit Ishwar Chandra Vidyasagar, Gilchrist, Dr. Caney and Colbrooke were appointed to carry on teaching work.

The number of English schools was on the increase, as a result of the growing interest of the Indians in English. A college at Calcutta had been established in the year 1788 through the efforts of Mr. Brown. Women too evinced their liking and interest in education and consequently about six schools were started for girls. Amongst the ladies who showed interest in education at that time the names of Lady Pitt, Mrs. Lawson and Lady Copeland are worth mention.

As has already been mentioned, the influence of missionaries was very little in Bengal, yet the work in the field of education done by the Baptists cannot be overlooked. The main Baptist missionaries were War, Carey and Marshman. They were called 'Sarampore Trio'. They selected a village named Sempore at a distance of about 13 miles towards the north of Calcutta as their centre. In 1800 they established a printing press there and translated the Bible into Bengali. Immediately this book was further translated in about the dozen languages of India. Their religious enthusiasm led them to the extent of inspiring [them to abuse the gods and prophets of Hindus and Muslims in India. They published a tract 'Address to Hindus and Mohammedans' which invited much consternation from the masses. The government, regarding this policy as detrimental to the interests of the empire, confiscated their press and sent the missionaries under surveillance to Calcutta. This happened during Lord Minto's term of administration.

The Baptists continued their mission even after this event. In the year 1794, Carey opened a school at Dinajpore and thought of establishing another at Jasore. In 1810, with the help of Marshman, he organised the 'Calcutta Benevolent Society' for the education of indigent Christians. In this way, by the end of 1817, some 115 schools were established and majority of them lay near about Calcutta. The Company's hostile attitude towards the missionary work of the Baptists met with much criticism in England. But this attitude on the part of the government can be explained by her fears lest the Indians should feel discontented. It had taken this step owing to

the implied danger for the government at the hands of missionary activities. The Director of the Company declared unequivocally through their Despatch of September 7, 1808, that their policy was strictly that of religious neutrality. In their opinion "it will be found not only salutary to the interests of Government but even satisfactory to the considerate post of the Missionaries themselves.....that their zeal may sometimes require a check, and that it may be useful and necessary to introduce the control or superintendence of Government."

This policy of Government in India was being vehemently criticised in England. It was said that the policy of the Company ran counter to the principles of Jesus Christ and that it was ignoring indigenous education. Consequently certain clauses pertaining to education were added to the Charter of 1813. It will be mentioned hereafter in the following pages.

Agitation in the British Parliament

The period falling between 1791 and 1813 is momentous in the history of England. It was the time of industrial revolution and two distinct classes of the capitalists and labourers were fast emerging. Some zealous social and religious reformers who felt pity upon the miserable plight of the labourers raised their voice to improve their condition and suggested that some improvement could be brought about in their wretched condition by spreading education and morality among them and procuring adequate means of livelihood for them. Consequently some charitable and benevolent institutions came into being with the sole aim of achieving this objective. Along with it, agitation was raised in the Parliament pertaining to the need of undertaking the responsibility of public education by itself. In the year 1807, a Bill to this effect was submitted in the Parliament according to which children of the age between seven and fourteen years were to be given free education for two years. But this Bill could not be passed. In 1815 an Enquiry Committee was set up

concerning the education of poor children in England. This Committee too put forth a Bill and certain proposals in regard to the education of the indigent boys in England and Wales but they were taken back.

When all these movements for reformation in education were taking place in England, the company in India was forced to undertake the responsibility of public education upon itself. In view of education not being regarded as state responsibility in England during these days, financial interests, prevalence of anarchical state in India and the apathetic attitude of the Indian masses towards education, the company was not prepared to undertake the responsibility of mass education in India. But ultimately as a result of the agitation created by Burke, Wilberforce and Grant in the British Parliament and efforts of Lord Minto in India, the Company had to shoulder this significant responsibility of Indian education.

At the same time, interest was being shown in Indian education in the British Parliament. In the year 1792, Charles Grant published his famous pamphlet entitled '*Observations on the State of Society among the Asiatic subjects of Great Britain*,' wherein he wrote that, "The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant." He put forth suggestions related to the improvement of condition of Indian masses through the use of English as medium of instruction, Science, machinery and steam power to fight out ignorance and superstitions. This responsibility was to be undertaken, as he suggested, by Britain herself. Grant held that moral standard of the Indians had fallen and only education and spread of Christian doctrine could improve it. "In the worst part of Europe, there are, no doubt, a great number of men who are sincere, upright and conscientious. In Bengal, a man of real veracity, and intergeity is a great phenomenon; one conscientious in the whole of his conduct, it is to be feared, is an unknown character.....Power entrusted to native of Hindoostan seldom fails of being

exercised tyrannically, or perverted to the purpose of injustice. Official or ministerial employments of all sorts and in all gradations, are generally used as a means of speculation..... The distribution of Justice...has commonly become a traffic in venality; the best cause being obliged to pay for success, and the worst having the opportunity of purchasing it. Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury.....The apathy with which a Hindoo views all persons and interests unconnected with himself, is such as excites the indignation of Europeans..... Patriotism is absolutely unknown in Hindoostan.”¹

No doubt, it is an admitted fact that state of affairs in India in those days was not happy and satisfactory and mainly the Government officials were victims of corruption and moral degradation. But Grant's statement is nothing short of exaggeration and vehemence. However, his statement deserves pardon in spite of its being unpleasant and fallacious in nature because his motives were honourable and that his sole aim was to awaken the moral sense among the Indians through the spread of education. “Their (Hindoos) errors have never fairly been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders; and this remedy is proposed, from a full conviction that if judiciously and patiently applied, it would have great and happy effects upon them, effects honourable and advantageous for us.” These views reveal Grant's innermost feelings. He suggested two means of imparting this knowledge; first the media of indigenous languages and second that of English. But he adopted only English medium. He held that under the guidance of capable teachers, English arts, literature, philosophy and christian religions would change the entire thought sphere of the Indian people. He hoped that science would bring about industrial and economic pro-

1. Quoted by M. R. Paranjape ; *A Source Book of Modern Indian Education*, p. VIII, IX.

gress. Thus 'external prosperity and social peace' will be ushered in among the people. Nearly all the recommendations of Grant were prompted by these ideas, were accepted later on. The Charter of 1813 bears the clear stamp of Grant upon it. It should, however, be remembered that Grant's efforts were not guided purely by benevolent motives. One could easily suspect the motives of the propagation of Christian doctrines and religious conversion of the Indians behind them.

Prior to that, in the year 1793, Mr. Wilberforce wanted to annex a clause pertaining to educational reform to the Charter of the Company and put forth the following resolution before the British Parliament —

"That it is the peculiar bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the British Dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement."¹

But the Court of Directors of the Company turned it down on the ground that "we have lost our colonies in America by imparting our education there, we need not do so in India too." They urged that "the Hindus had as good a system of faith and of morals as most people and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than what they already possessed."²

Thus while the fate of Indian education was being determined in the British Parliament, Lord Minto, the Governor-general of India, wrote a minute in the year 1811 to the Court of Directors wherein he narrated the lamentable tale of the decay of Indian education. He observed: "It is a common remark that science and literature are in progressive state of

1. H. Sharp : *Selections from Educational Records*, p. 81

2. *Ibid* : p. 17.

decay among the natives of India.....The number of the learned is not only diminished but the circle of learning even among those who still devoted themselves to it, appears to be considerably contracted. The abstract sciences are abandoned, polite literature neglected, and no branch of learning cultivated but what is connected with the peculiar religious doctrines of the people. The immediate consequence of this state of things is the disuse, and even actual loss, of many valuable books; and it is to be apprehended that, unless Government interfere with a fostering hand, the revival of letters may shortly become hopeless for a want of books, or of persons capable of explaining them."

The Charter Act of 1813 : This agitation made the issue of Indian education a momentous and controvertible one. The natural result of it was that when the Charter Act of 1813 had been issued, some special clauses concerning Indian education had been added to it. The Charter Act empowered the missionaries fully to go to India and spread education there. This was unique achievement for them. In the Charter Act, a clause was annexed to the effect "that a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.¹ This clause laid the foundation of state educational system in India. The under-strained freedom of the missionaries in the sphere of education aroused a sense of emulation in the hearts of the Indians themselves and thus both state and private educational organisations began to sprout in the country and a well-organised modern education system came into being.

CHAPTER VIII

THE BEGINNING OF CONTROVERSY (1813-33 A.D.)

The Cause of Controversy :

According to the Charter Act of 1813, the Company had, it is true, partly undertaken the responsibility of education in India and a sum of one lac of rupees had also been earmarked for the purpose of promoting "a knowledge of the sciences among the inhabitants of the British territories in India"; and for "the revival and improvement of literature", but it had not expressed any definite views about the mode of expenditure of that sum. Consequently, it gave rise to a controversy over the issue of Indian education to be brought to a close ultimately by Wood's Despatch in the year 1854. The period of twenty years falling between 1813 and 1833 is very uncertain from educational point of view. In fact the Company's Directors themselves were ignorant and apathetic and supported mainly the policies of English officials in India. This naturally resulted in controversies chiefly on the following issues.

(1) **Aim :** The first point of controversy centred round the aim of education. The issue was whether limited number of people should be educated in higher branches of learning or elementary education should be imparted to the masses. Another co-ordinated aim was whether Oriental education and culture be preserved or Occidental sciences be introduced and promoted.

(2) **Medium of Instruction :** Whether Sanskrit, Arabic and Persian and other Oriental languages should be the media of instruction or in their stead English should be adopted as medium.

(3) **Agency** : Should education be only state responsibility or should it be left to the individual efforts ? This included the issue whether or not the missionaries be allowed full freedom in the matters of the spread and propagation of education and Christian religion.

On the basis of the above-mentioned issues, there arose mainly three schools of thought. One school advocated that ancient Indian culture should be preserved through Sanskrit and Arabic and that Occidental sciences and learning should be imparted through the media of these languages. This school consisted of mainly the older officials of the Company who generally supported the policy of Warren Hastings and Lord Minto. This school of thought was stronger in Bengal.

The second school consisted mainly of such persons as Munro in Madras and Elphinstone in Bombay. They believed that medium of instruction in India should be indigenous and regional languages. According to the views of Munro, Indian culture was of a higher order and as such England was to learn much from it. He announced in the House of Commons that "if civilization were to become an article of trade between the two countries, I am convinced that England would greatly benefit from the import of cargo."

The third school consisted mainly of persons (though their voice was not loud and influential as yet), who were young officials in the employment of the Company. They held that English should be the medium for the spread of education and propagation of Western sciences and knowledge.¹ They were the followers of Grant's views. The missionaries too adopted the same policy though they were spreading their religious

1. As early as February 24, 1775 Sir Philip Francis wrote to Lord North :—

"The English language must alone be used in all accounts with the Government. As conquerors we have right to impose any condition on the people which may be essentially necessary to the preservation of the conquerors. But it is unnecessary for us to impose it by authority. The people are sensible of the great advantage of learning English and are universally desirous of possessing it. It is highly to the interest of the Government in every sense that this desire should be encouraged and assisted."

doctrines through the media of indigenous languages and did not waste their time in idle controversies.

At that time the opinion of the Indian people had no weight and importance in governmental affairs. Yet certain reformers like Raja Ram Mohan Roy of Bengal were in favour of spreading western culture and learning through the medium of English.

Nearly all the provinces had the supporters of English as medium of instruction, but Bengal was the chief exponent of this view. In course of time, this school prevailed and gave the final shape to educational system. This naturally resulted in a serious setback to the educational progress in the country. The progress of indigenous languages was handicapped and ancient Indian culture received a mighty shock at the hands of this policy. As a matter of fact they succeeded in forming a class who "may be interpreters between us and the millions whom we govern, a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals, and in intellect." In this way this group succeeded in achieving victory over ancient Indian culture and introducing its own civilization. It was helped in its venture by such persons of higher stratum of Indian society as Raja Ram Mohan Roy who had established personal contact with the English and had lost touch with millions of Indian masses.

It would be legitimate to refer here to the missionary efforts in educational sphere. The Charter Act of 1813 had thrown the gateway of India open to all the missionaries of England. They adopted English as the medium of instruction. They established innumerable schools and colleges based on English ideals and propagated Christian doctrines in the pretext of spreading education and continued the work of converting Indian masses into Christians. A description of their educational efforts between 1813 and 1833 will be given later on in this chapter.

Thus it was peculiarly an age of experimentation. The court of Directors, though manifestly ignorant and neutral about

Indian education, were yet, so to say; engaged in experimenting in the utility of the different schools of thought.

Official Efforts (1813-33)

As has been pointed out above, the Court of Directors had arraigned the resolutions moved by Grant and Wilberforce tooth and nail; but in spite of this opposition, a sum of one lac of rupees had been granted for education through the Charter Act of 1813. On June 3, 1814, they recorded their first Education Despatch wherewith they wanted to promote the cause of learning in India. They observed that "the clause presents two distinct propositions for consideration; first, the encouragement of the learned natives of India, and the revival and improvement of literature; secondly, the promotion of a knowledge of the sciences amongst the inhabitants of that country." But they strongly opposed the plan of establishing English schools and colleges and emphasized the need of promoting indigenous education and oriental languages. As a matter of fact their main objective was to placate the influential classes of India in order to safeguard their political interests. They feared that "Hindus of caste and reputation would not submit to their subordination and discipline."

Hence, it is manifest that their main purpose was to develop oriental system of education. They wrote "we are inclined to think that the mode by which the learned Hindoos might be disposed to concur with us in prosecuting those objects would be by our leaving them to the practice of a usage, long established among them, of giving instruction at their own houses, and by encouraging them in the exercise and cultivation of their talents, by the stimulus of honorary marks of distinction, and in some instances, by grants of pecuniary assistance."

The Court of Directors of the Company admired the method of Indian indigenous education and her literature. They observed that "we are informed that there are in Sanskrit language.....treatises on Astronomy and Mathe-

matics, including Geometry and Algebra which, though they may not add new lights to European Science, might be made to form links of communication between the natives and the gentlemen in our service, who are attached to the Observatory and to the department of engineers, and by such intercourse, the natives might gradually be led to adopt the modern improvements in those and other sciences."

Thus, it is clear, that they wanted to strengthen the link between the Indians and their own officials by encouraging oriental education. They emphasized the need of propagating oriental education upon British officers and held that such of the officers as might be disposed to learn Sanskrit, should be given preference in any department of service. Compassioning the plight of the village teachers, they desired to improve their condition. They encouraged, thus, a system of education purely oriental in character. There was no reference to English education and the education of Muslims in the Charter Act of 1813. These were all timely political stratagems. They did not, as a matter of fact, mean and intend to do anything beyond mere bestowal of some honorary marks of distinction and some pecuniary assistance to Indians. This Charter Act did not vouchsafe any cherishable about the advancement of the cause of education. "A more disappointing document than this could hardly be imagined, and it is a sad fact of history that section 43 of the Charter Act of 1813 remained inoperative till 1823."¹

Progress of Education (1813--33) :

It is, however, worth remembering that the officers of the company did not accept this policy of the Directors. They recognised their duty of spreading education in India. Lord Moira, the then Governor-general of India wrote a Minute on October 2, 1815 in which he proposed to spend the sum of one lac of rupees on spreading educational policy more liberal and generous. "It is for the credit of the British

1. Nurullah and Naik : *History of Education in India*, p. 88.

name that this beneficial revolution should rise under British sway. To be the source of blessings to the immense population of India is an ambition worthy of our country."¹ Lord Moira had made it clear that the fabric of a solid empire could not rest upon the foundation of intellectual improvement of the people. His views about village school teachers were that priority should be given to the betterment of their condition under any plan of educational reorganisation. Besides this, he proposed to establish two experimental schools (one for Hindus and the other for Mohammedans) at each of the district head-quarters with a view to popularising education.

In this respect, the name of Sir Charles Metcalfe will be recalled with love and reverence. Replying to the objections concerning the education of the Indians, he wrote as below in his Despatch dated September 4, 1815:—

“Similar objections have been urged against our attempting to promote education of our native subjects, but how unworthy it would be of a liberal Government to give weight to such objections. The world is governed by an irresistible power which giveth and taketh away domination.....All that rulers can do, is to merit domination by promoting the happiness of those under them. If we perform our duty in this respect, the gratitude of India, and the admiration of the world, will accompany our name through all ages, whatever may be the revolutions of futurity; but if we withhold blessings from our subjects, from a selfish apprehension of possible danger at a remote period, we shall not deserve to keep our dominion, we shall merit that reverse which time has possibly in store for us, and shall fall with the mingled hatred and contempt, hisses and execrations of mankind.....My own opinion is that the more blessings we confer on them, the better hold we shall have on their affections and in consequence the greater strength and duration to our empire. It is for the wisdom of Govern-

1. H. Sharp : *Selections from Educational Records*, Vol. I, pp. 28-29.

ment to decide whether this expectation is visionary or founded on reason.”¹

Meanwhile, a spirit of social reform ruled the English mind. Reforms were introduced in the criminal and factory legislation in England. A wave of liberation spread throughout the length and breadth of the country. Some important reformatory steps were taken in the field of education. The British officers in India too were much influenced by this spirit and they devoted themselves to the promotion of the cause of liberal education and that of human happiness. Persons like Munro, Elphinstone and Bentinck being inspired by these noble sentiments put forth sincerely intrepid efforts in direction of the dissemination and improvement of education in India. The court of Directors of the Company changed their former attitude and showed generosity and enthusiasm in sending orders to the Company's officials for the spread of education. With reference to all these circumstances we shall give a succinct account of the educational progress of this period in different provinces.

Bengal : Here no appreciable education efforts could be put forth from 1813 to 1823. Only about 1823, the East India Company could awaken itself to a sense of its duties. Consequently, on July 17th, 1823 the Governor-general, through a resolution appointed a ‘General Committee of Public Instruction’ for the Bengal Presidency, for the purpose of “better instruction of the people, introduction among them of useful knowledge and the improvement of their moral character.” The Company transferred all the responsibilities and educational grants to the afore-said Committee and set up a number of local committees for its assistance. The General Committee of Public Instruction consisted of ten members including H. T. Prinsep and H. H. Wilson, the protagonists of oriental education. In fact, majority in the Committee consisted of the supporters of Oriental educational system.

1. *Adam's Report* : [p. 406.

The Committee started its work with a view to promoting oriental education and to this end it first of all reorganised the Calcutta Madrasah and the Benaras Sanskrit College. It further established colleges for Oriental education at Agra, Delhi and Calcutta. Besides, it established in the year 1824, the Calcutta Educational Press at Calcutta and published many Sanskrit, Arabic and Persian books and got a number of European books translated into Arabic, Sanskrit and Persian and published them. These books began to be taught in schools. The Committee awarded scholarships to the meritorious students of oriental languages.

But the General Committee of Public Instruction could not follow its policy for long. Soon its policy came to meet vehement opposition. The court of Directors of the company did not approve of the policy of the Committee and put a sort of ban upon its activities through a despatch dated February 18th, 1824. According to their view, "in professing on the other hand to establish seminaries for the purpose of teaching mere Hindoo or mere Mohammedan literature, you (Committee) bound yourselves to teach a great deal of what was frivolous, not a little of what was purely mischievous and a small remainder indeed in which utility was in any way concerned." The Committee, on the other hand held that Hindoos and Mohammedans had 'vigorous prejudice' against the Europeans. Therefore, they would not consent to read European literature and the public opinion too ran counter to the education in European sciences and other branches of learning. But this statement contains only a modicum of truth in it, because in Bengal Raja Ram Mohan Roy wrote a memorandum to Lord Amherst on December 11th, 1823 in which he opposed the plan of establishing a Sanskrit College at Calcutta. He emphasized the need of instructions in European science and Mathematics in India and said that Government should "promote a more liberal and enlightened system of instruction embracing Mathematics, Natural philosophy, Chemistry, Anatomy, with other useful sciences which may be accomplished

with the sum proposed by employing a few gentlemen of talents and learning educated in Europe.....¹ In his opinion, education in Sanskrit was but a political device to keep the country in the darkness of ignorance by imposing restraints upon the educational progress of the country. But no heed was paid to his opposition and the Sanskrit College had been established. Later on, these thoughts assumed the form of "Orientalist Anglicists controversy."

As a matter of fact, this period was characterized by the awakening of political consciousness amongst the Indian masses. They developed a keen interest in and curiosity for English language and western system of thought. The chief causes of it lay in the popularisation of English language by the anglicist missionaries and the economic and political benefits accruing from English as it was the mother tongue of the rulers. Hence considering all these facts, the General Committee of Public Instruction started English classes in Agra College and Calcutta Madrasah and established District English Schools at Delhi and Banaras. But these efforts were far from being adequate.

Bombay : In the year 1818, the Presidency of Bombay was formed and Elphinstone was appointed its Governor in 1819. Mr. Elphinstone having assumed his office, paid attention to the education of the province. He established a Sanskrit College at Poona for the education of the Brahmins with the help of Peshwa's *Dakshna Fund* of Rs. 500,000/- a year. This college had been established with a view to achieving certain political ends by appeasing the influential community of the Brahmins of Bombay. The Bombay Government could do no more for education upto 1823. At the request of the Bombay Native Education Society for the grant-in-aid for education, Mount Stuard Elphinstone wrote on December 13, 1823 his famous Minute on education which embodied the following seven suggestions :—

1. H. Sharp : *Selections from Educational Records*, Vol. I, p. 101.

- (1) To improve the mode of teaching at the native schools and increase the number of schools.
- (2) To supply them with school-books.
- (3) To hold out some encouragement to the lower orders of native to avail themselves of the means of instruction thus afforded them.
- (4) To establish schools for teaching the European Science, and improvements in the higher branches of education.
- (5) To provide for the preparation and publication of books of moral and physical science in native languages.
- (6) To establish schools for the purpose of teaching English to those disposed to pursue it as a classical language, and as a means of acquiring a knowledge of the European discoveries.
- (7) To hold forth encouragement to the native in the pursuit of those last branches of knowledge.¹

Thus it is evident that Mount Stuard Elphinstone was one of the chief exponents of mass education. According to his views, the responsibility of the education of the poor should rest upon the Government. "It is now well understood that in all countries the happiness of the poor depends in a great measure on their education. It is by means of it alone that they can acquire those habits of prudence and self-respect from which all other good qualities spring; and if ever there was a country where such habits are required, it is this (India)."² It was only through Elphinstone's wise policy that in the Province of Bombay considerable progress had been attained by provincial languages and this province always emphasised the need of employing native languages as media of instruction.

Elphinstone encouraged private efforts along with state efforts for the organisation of education, as the government

1. Elphinstone : *Minutes on Education*; Para 7, Quoted by S. N. Mukerjee.

2. Elphinstone : *Minutes on Education*; Para 43, Quoted by Nurullah and Naik.

could not undertake the entire responsibility. That is why he stressed the need of co-operation between state and private efforts. He envolved a system of grant-in-aid for such bodies as '*The Bombay Native Education Society*'. The institution of examination was brought into vogue and the successful candidates were granted diplomas and awarded prizes and scholarships.

But Elphinstone's Minute of Education was vehemently opposed in his own Council, by Mr. Warden, a member of the Council. Warden was in favour of educating only a few people belonging to upper stratum of society through the medium of English, hence he opposed the education of masses through the medium of provincial language. He considered the native elementary schools to be entirely useless and desired the establishment of English schools in each district for the education of the children of higher and middle classes of society. This gave rise to Anglo-Vernacular Controversy ultimately to be resolved by Lord Macaulay's Minutes on Education. Elphinstone achieved momentous success in the education of Bombay Presidency, though his policy could not prevail into toto. In view of Elphinstone-Warden Cleavage, the court of Directors did not approve of all the proposals of Elphinstone. However, the government recognised '*The Bombay Native Education Society*' as the official organiser of education in the Presidency and no other government Committee was set up for the purpose. '*The Bombay Native Education Society*' had been granted a grant of Rs. 600—p.m. Except this, no other educational activity had been done between 1813-33 in the province.

Madras : In the foregoing chapter, references have been made to the inquiry instituted by Thomas Munro into the educational condition of Madras Presidency. During the course of his enquiry, Munro reached the conclusion that the downfall of the existing system of education was ascribable mainly to two reasons, one apathetic attitude of the Government and the other poverty of the people. Hence in order to

remove all these ills, he gave financial help to the existing institutions and established newer ones as well. He provided for the training of the teachers and offered attractive salaries to them. In his Minute written on May 10th, 1826, he proposed for the printing and publishing text-books for the schools and training of the teachers. The Minute proposed to entrust these two functions to the Madras School Book Society and a grant of Rs. 700/- per month had also been recommended. He stressed emphatically the need of the establishment of two schools of a higher order (one for the Hindus and one for the Mohammedans) in each of the twenty districts. The scheme included the establishment of one vernacular school for the Hindus in each of the three hundred *Tahsils* (sub-divisions) of the Presidency. He, therefore, approached the Court of Directors with an appeal for an annual grant of Rs. 48,000/- with a view of putting the entire plan into operation. This sum had been sanctioned in the year 1828, but as ill luck would have it, after the death of Munro in 1827, this scheme could not be implemented successfully.

Munro had established the Committee of Public Instruction in June, 1825 for the sake of operating this educational project. This Committee opened a Normal school at Madras for the training of teachers. Progress made by the Tehsil schools was far from being satisfactory. By 1830, only seventy Tahsil schools could be established in fourteen districts. In these schools neither did the teachers receive their salaries regularly nor were they inspected properly.

Besides his untimely death, failure of Munro's scheme is traceable to another reason also. It was the opposition of court of Directors. As a matter of fact, his aim was to raise moral, mental and economic standard of the masses through education and thus to fulfil the responsibilities of the Government. He said, "We must not dream of perpetual possession, but must apply ourselves to bring the natives into a state that will admit of their governing themselves in a manner that may be beneficial to our own interest as well as their own

and that of the rest of the world; and to take the glory of achievement and the sense of having done our duty for the chief reward of our exertions."¹

The court of Directors sent their Despatch on September 29, 1830 in which it was pointed out that sufficient work had been done in the sphere of elementary education in Madras Presidency and no efforts has been put forth in the direction of higher education. As such, the Madras Government was asked to change their policy. To quote the Despatch, "By the measures originally contemplated by your Government, no provision was made for the instruction of any portion of the natives in the higher branches of knowledge. A further extension of the elementary education.....and improvement of its quality.....was all that was aimed at.....The improvements in education, however, which most effectually contribute to elevate the moral and intellectual condition of a people are those which concern the education of the higher classes of the persons possessing leisure and natural influence over the minds of their countrymen. By raising the standard of instruction among these classes you would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than you can hope to produce by acting directly on the more numerous class. You are, moreover, acquainted with our anxious desire to have at our disposal a body of Natives qualified by their habits and acquirements to take a larger share and occupy higher situations in the civil administration of their country than has hitherto been the practice under our Indian Governments. The measures for Native education which have yet been adopted or planned at your Presidency have had no tendency to produce such persons. Measures have been adopted by the supreme Government for placing within the reach of higher classes of Natives under the Presidency of Bengal

1. Quoted by K. S. Vakil : *Education in India*.

instruction in the English language and in European Literature and Science. These measures have been attended with a degree of success which, considering the short time during which they have been in operation, is in the highest degree satisfactory and justifies the most sanguine hopes with respect to the practicability of spreading useful knowledge among the Natives of India and diffusing among them ideas and sentiments prevalent in civilized Europe. We are desirous that similar measures should be adopted at your Presidency.”¹

As a matter of fact, the main interests of the British rulers in India were pre-eminently political. They did not like the idea of spreading useful education among the Natives of India and thus making them conscious of their rights and privileges by creating political awakening among them. That is why they thought of educating only those people belonging to higher classes. The people of higher class usually live in any country by exploiting the so called lower classes. India was no exception to this general rule. The economic interests of those people of higher stratum of society in India lay chiefly in their acquiescence in the policy of the English by acting as the instruments of their political conspiracy. In reality, the British Government aimed at producing such a class (as has been indicated in the Despatch of the Court of Directors) which might assist them in the exploitation of the Natives of India by being the chief pillars for the fabric of English rule to rest on. The Government would usually throw some bait to allure these slaves of ‘higher classes’ to compel their allegiance and thus make them instrumental in uninterrupted administration and exploitation of the country. They adopted this policy in Bengal Presidency where it prevailed successfully. Being encouraged by their success they applied it to the entire community. Hence the Company directed Thomas Munro who had made a very liberal plan for mass education, to propagate European literature and sciences amongst the people of higher

1. H. Sharp : *Selections*, Vol. 1 p. 179-80.

classes in Madras Presidency too like Bengal where 'patriot' like Raja Ram Mohan Roy had been putting forth intrepid endeavours to replace indigenous education by western 'useful' education. This conception that education imparted to higher classes will in course of time permeate to masses from above, is known in the History of Indian Education by the name of "Downward Filtration Theory." Reference to it will be made later on.

Non-Official Efforts

The official efforts for the educational progress of the country were not much appreciable during the period between 1813 and 1833. Education had been passing through an experimental period. It was hence natural that progress must have been slow and traidy. But parallel to the official efforts, enterprises of non-official character were also in force. These efforts can well be divided into two categories (i) Missionary and (ii) Non-missionary.

1. Missionary Educational Efforts (1813—1833) :

Upto the year 1823, the Company concentrated its attention upon the stability of Government and problem of education remained of secondary magnitude to them. The people of India were evincing a growing interest in the modern western education. The Charter Act of 1813 had opened for the English missionaries the gate-way to India. Consequently, a number of missionary societies found their way to this country and these missionaries undertook the educational responsibility of the country with the sole aim of propagating Christian doctrines. Thus while it fulfilled the educational need of the people, propagation of Christianity, on the other hands also increased considerably. It is an indisputable fact that spread of education was not their direct objective.

They mainly aimed at religious conversion. Education was, therefore, the only agency through which they could develop their contact with higher as well as lower classes of society and influence them subsequently. Besides, provision of education

was indispensable to render their contact with religious converts permanent. Further, they wanted to prepare certain assistant missionaries mainly from amongst the Indian people. They had naturally undertaken educational activities in order to achieve all these objectives. It is however, true, that their efforts contributed much to the educational progress of the country. Their original policy was to employ Indian languages as media of instruction. They did a creditable act by writing text-books, dictionaries, and Grammar in indigenous languages and India will ever stand indebted to them for it. Their missionary zeal led them to evince commensurate enthusiasm in the progress of education. It is an acknowledged fact that it was through their endeavours that a clause pertaining to Indian education had been added to the Charter Act of 1813.

Here it will be of interest to read an extract from the writings of an English writer about the difficulties which the missionaries generally had to face :

“If now we seek to obtain a clear idea of the character of these missionary schools, we shall be struck in the first place with their extreme inadequacy and precariousness. Until he came at the beginning of the present century (i.e. the 19th century) to be regarded by the company as a dangerous character the missionary was simply a despised interloper. He was perpetually in need of money. The Brahman regarded him as not only impure, but also an ignorant foreigner, an accusation which was not seldom true. The children whom he entered into his schools were for the most part either Eurasians, orphans, or outcasts. He felt bound to give religious instruction, and the report of a conversion temporarily emptied his schools. His teaching was entirely gratuitous,..... Distressed at the degradation of women, he turned his attention to female education; but such of his female pupils as he did not purchase from their parents were of a character as doubtful as their origin and many a pious missionary's wife has been appalled by the most distressing discoveries concerning her proteges. If

we add to these difficulties the necessity, in the midst of multifarious occupations, of writing text books in a foreign language but half understood, of training teachers and keeping a close watch on them when trained, we shall not be surprised to find that knowledge imparted was extremely elementary. Yet an attempt was generally made to teach English to at least one or two boys.¹

In this way christian missionaries carried on their educational and ecclesiastical activities, from amongst the missionaries who came to India after 1813, the following societies deserve mention : The General Baptist Mission Society, The London Missionary Society, The Church Missionary Society, The Wesleyan Mission and The Scotch Missionary Society. These societies occupied their fields of activities in different provinces.

Bengal : As has already been indicated, the Baptist Mission had launched its missionary task zealously at Serampore in Bengal. They established nearly fifteen schools in 1815. The printing press of Serampore had been rendering appreciable service. They published a newspaper named '*Samachar Durpan*' (Mirror of News). The Baptists founded the Serampore College in 1818 with the sole object of giving religious training to the Christians and non-christians. This was the first mission college of its kind. Besides this, one of the chief workers of the London Missionary Society, established at Chinsura thirty six primary schools attended by three thousand children. Captain Stewart of the Church Missionary Society founded 10 vernacular schools in and about Burdwan in which students in the approximation of 10,000 received education. Further schools were established at Bhawanipore and Burhanpore also. In the year 1820, a Bishop College was founded at Shivpore.

The arrival of Alexander Duff, a scotch missionary in 1830, imparted much encouragement and momentum to

1. F. W. Thomas : *The History and prospects of British Education in India* (1891), pp. 19-20.

missionary activities in Bengal. His indomitable spirit and tireless efforts resulted in the spread of English education in Bengal. Duff was thinking of preaching salvation to India. According to him salvation of India depended on what the west and particularly the Bible gave her. In 1835, during the course of an address he had observed that "every branch of western knowledge would destroy some corresponding part of the Hindu system, and so one stone after another would be thrown down from the huge and hideous fabric of Hinduism. And by the time an extensive range of instruction is completed, the whole will be found to have crumbled into fragments, not a shred will be left behind." Duff also founded a Scottish Church College at Calcutta where the medium of instruction was English and the study of the Bible was made compulsory.¹

Referring to Duff, an American writer has observed, "The year 1830 was important in the development of the educational pattern of the Lower Ganges area in India. It was in this year that Alexander Duff, a vigorous Scotch missionary, came to India. His work and efforts on behalf of missionary schools in Bengal were widespread. He had ardent followers, and used education, specially higher education, as a missionary instrument."²

Bombay : In Bombay Presidency, the American Mission established a school for boys in 1815, and another for girls in 1824. The Scottish Mission also started its work in Konkan in the year 1822. Dr. Wilson founded a school for girls at Bombay in 1829. Besides these, some schools were opened at Surat. Thus it is clear that missionary activities in Bombay Presidency were not so wide and comprehensive as in Bengal.

Madras : The Church Mission Society founded many schools at Madras between 1815 and 1835. There were 107

1. L. S. S. O. Malley : *Modern India and the West*, p. 671
--Quoted by Sri S. N. Mukerjee in *Education in India*, p. 53.

2. Dr. Zellnes Aubrey : *Education in India*, p. 56, New York (1951).

schools at *Tinevalli* alone where 2,882 students received education. Mr. Hough established 9 schools in 1817 with strength of 283 children. The Wesleyan Mission too established some schools at Madras in 1819. Besides these, there were certain other places in Madras Presidency such as Kumbkonam, Chittore, Selum, Coimbatore, Vishakapattanam (Vizagapatam), Cuddaph and Bellary where the missionaries founded their schools. Alexander Duff (1830) and John Wilson (1820) also carried on their proselytising activities by founding educational centres in Madras.

Ajmer too was one of the chief centres where the Christians introduced Lancasterian System in local schools. In 1823, there were four schools attended by some hundred students. After four years all the four schools were amalgamated into a single institution. In similar way, the Church Missionary Society having founded their propagation centres at Burdwan, Agra, Meerut, Benaras, Azamgarh and Jaunpore, started schools there. Nasik was an important centre in Bombay Presidency.

It is evident then that the missionaries employed education as a subservient means to propagate their Christian doctrines. As regards the organisation of teaching they printed school text books and framed time-table for the schools. Sunday was fixed as a holiday. Formerly, according to indigenous system of education, there was only one teacher for all the classes and the subjects in the schools. But they provided more than one teacher according to modern system of education. Thus in this period came into being a new educational organisation, credit for which goes to the missionaries.

2. Non-Missionary Enterprise (1813-33) :

Bengal : In Bengal Presidency along with the official and missionary efforts, there were certain private efforts too engaged in the cause of the spread of education. The names of Raja Ram Mohan Roy (the founder of Brahma Samaj), David Hare, Radha Kant Deva and Sir Edward Hyde East,

etc. are worth mentioning in this field. Raja Ram Mohan Roy was the first Indian to appreciate the value of Western civilization, knowledge and sciences through which he wanted to introduce cultural renaissance in India. Though he himself was a profound scholar of Sanskrit and Bengali, yet he did not regard the Oriental languages and literature as beneficial to country under the circumstances. He was one of those Indian thinkers who wanted to effect a complete harmonisation and synthesis between the Oriental and Occidental cultures. Though he believed in the fundamental characteristics of Indian culture, yet he was convinced that no regeneration of India was possible with the study of Sanskrit language and Indian Learning and sciences alone. Far be it from us to say that he condemned oriental culture or thought of extirpating it root and branch. As a matter of fact he only endeavoured to bring about a synthesis between Eastern and Western culture. He simply wished to bring the Indians in close contact with the scientific and realistic world of the Western pattern by removing their vast ignorance, superstitions and reactionary traditions.

David Hare was an ordinary watch maker. He was already running a primary school near Calcutta. His wide experience led him to feel that Indian children liked to learn English. Sir Edward Hyde East was the chief justice of Bengal and an ally of Raja Ram Mohan Roy. On March 14th, 1816, they held a public meeting in which they discussed the plan of establishing an English institution "to instruct the sons of the Hindus in the European and Asiatic languages and sciences." In order to materialise this project, a sum of Rs. 50,000/- was soon collected. In this way, the foundation of the Mahavidyalaya (Hindu College) was laid on January 20th, 1817. It was given Government grant-in-aid in the year 1824. English, Ethics, Grammar, Hindustani, Bengali, Arithmetic, History, Geography and Astronomy were taught in this college. "This event heralded a new era in the social and cultural history of India, and it was the precursor of an

educational revolution which had far-reaching effects on the life of the Indian people." Within a short period, Hindu college made appreciable progress. Its strength in the year 1826 was 196 ; 372 in 1827 ; and in 1828 it rose to 437.¹ Here it is worth noting that the study of languages Sanskrit and Persian had been precluded from the College curriculum. It was, indeed, a fundamental mistake, because by doing so an opportunity of bringing about a fusion between oriental and occidental cultures was lost.

Many other attempts were made besides the establishment of Hindu College. In 1817, the Calcutta School Book Society was formed with the object of printing school text-books either free of charge or at a very nominal price. By 1821, nearly 126,000 books were put into circulation. The Government too, on her part, gave a donation of Rs. 7,000 to this Society. In 1819, the Calcutta School Society came into existence with the main object of establishing English and vernacular schools all over the Presidency of Bengal. Upto 1821, this Society founded 115 institutions with a total strength of 3,828 children. In 1823, the government sanctioned a grant of Rs. 6,000 per annum for the maintenance of these institutions. In this way, both the Societies continued to show appreciable results upto 1833.

Bombay : The credit of spreading education in the Presidency of Bombay in this period goes mainly to private enterprises. In 1815, the members of the Church of England founded the "Society for Promoting the Education of the Poor within the Government of Bombay." It aimed mainly at the education of the children of European soldiers. This Society had founded several institutions at Surat, Thana, and Bombay. Attendance to religious instructions being optional, many Hindu, Parsee and Mohammedan children soon began to attend these schools. Later on this Society began to function under the name "The Bombay Education Society."

1. Dr. Zellner Aubrey : *Education in India*, p. 52.

By the end of 1820, it established four schools for Indian children containing 250 students. In 1820 through the efforts of Elphinstone, a new body was formed within the society called 'Native School and School Book Society'. It had two objectives : (i) to improve the established schools for Indian children and to open new ones, and (ii) to publish text-books for the Indian school children.

'The Bombay Education Society' was thus making considerable progress in the educational sphere. In 1827, it formed "Bombay Native school Book and School Society" which came to be known as "Bombay Native Education Society." Mount Stuart Elphinstone was its president. This society brought about a marked progress in the education of Indian children. Soon after its establishment, it made a survey of the contemporary educational state and came to the conclusion that the main impediments in the way of educational progress were the lack of proper text-books and qualified teachers, wrong method of teaching and want of funds. Consequently, provision was made for the publication of good text-books in vernacular. It recommended the training of at least six intelligent teachers for each of the four languages of the Presidency (Marathi, Gujrati, Kanarese and Urdu), along with the establishment of some English institutions. The Bombay Education Society endorsed these recommendations of the Committee and applied to government for financial help for opening the schools. Elphinstone wrote his Minute on Education according to the suggestions of which an annual grant of Rs. 600 was sanctioned to this Society by the government. In the wake of this financial help, the Society made considerable progress. In 1826, the Society sent 24 trained teachers from its vernacular schools to take the charge of government primary schools. 'The Bombay Education Society' published nearly 50,000 books at a cost of some two lacs of rupees. The Society established some English institutions and started classes in Medicine and Engineering in Bombay.

Madras : In this Presidency very little encouragement was given by non-missionary efforts. The king of Mysore paid Rs. 350 annually for the English School at Bangalore. The Madras School Society received an annual grant of Rs. 6,000/- from the Government; Pachaiyappa, a wealthy Hindu, had left, at the time of his death, a rich legacy of about four lacs of rupees for the purpose of charitable institutions. But this sum could not be utilized until 1842 when institutions conducting education in English, Tamil and Telugu were established for the students. Afterwards, some fraction of this fund was utilized for the purpose of awarding scholarships.

North-Western Province of Agra :

In the North-Western Province of Agra and Delhi some individual benefactors promoted the cause of education. In 1818, Jay Narain Ghosal of Benaras donated a sum of rupees twenty thousand for the establishment of Jay Narain School at Benaras. It was an English institution conducting education in Persian, Bengali and Hindustani also. This institution was sanctioned a grant-in-aid of Rs. 3,000 per annum by the government. In 1825, the son of Jay Narain Ghosal increased the fund by further donation of Rs. 20,000. The College (originally known as Sanskrit College) was founded in the year 1824 on the rental income worth Rs. 20,000 from the landed property of the value of one and a half lacs of rupees belonging to one Gangadhar Shastri. In Delhi District primary education was encouraged by private efforts. Amongst these, the name of Mr. W. Fraser deserves special mention. In 1829, Nawab Islamaid-ud-dowla, gave sufficient encouragement to higher education by giving a donation of Rs. 170,000 to the Delhi College.

Progress of Western System of Education

After 1823, considerable progress was made by the presidencies of Bengal, Madras and Bombay in the field of education. In Bengal, the Hindu College was making strong movement for English education. Consequently the number

of English institutions sprang up within a short span of time. The movement for the propagation of Western civilization and education launched by Duff was also gathering momentum and force. The political and economic value of English was rising day by day. As a result of it its demand increased in higher and middle strata of society. Old traditions and conventions were crumbling down and revolutionary changes took place in people's minds. The Indians steeped in English education and culture began to show aversion to their own old civilization and culture and regarded themselves as alien being in their own country. They began to discard Hinduism. Majority of such persons were students of Hindu College. Again, printing press also introduced revolutionary changes in educational sphere. Books now began to be available to the masses. Western literature was produced on a very vast scale and consequently, life was relieved of the longstanding dull monotony, and began to pulsate quickly, being enlivened by fresh breeze of novel sources of inspiration. There were two groups—one that of the reformists and the other that of conservatives. The reformists adopted the middle course between Western and Eastern systems of education while the other group wanted to stick to the traditional culture or usages of Indian society.

Like Bengal, Bombay and Madras also made appreciable progress in education after 1823. In Bombay presidency, under the patronage of capable benevolent men like Elphinstone, indigenous languages and knowledge as well as English and Western sciences made expected progress. The inhabitants of Bombay, in order to commemorate the memory of Elphinstone collected two lacs of rupees and founded Elphinstone Institute. The Court of Directors too contributed a sum of two lacs of rupees and thus the Elphinstone Institute was founded in the year 1834. Similarly in Madras English was growing in popularity from day to day. The native Education Society was also fully active. The Court of Directors being

prompted by their political interests, stressed that the main object of education should be "to prepare a body of individuals to discharge public duties". It resulted in increased popularity of English. With the appointment of Lord William Bentinck, the educational policy of the government which had been hitherto uncertain and vascillating, began to assume a concrete and stable form. In his letter addressed to the Committee on June 26th, 1828, he had unequivocally expressed his intention to make English gradually and eventually the language of public business throughout the country. The same happened as will be mentioned later on.

The Charter Act of 1833 :

After the expiry of twenty years, the Charter Act of 1813 was renewed and modified by that of 1833. According to the contents of this Charter, the missionaries of other countries also got full freedom to carry on their work in India. Further, it also announced the famous principle that "no native of the said territories, nor any natural born subject of His Majesty resident therein, shall by reason only of his religion, place of birth, descent colour, or any of them, be disabled from holding any places, office, or employment under the said Company." This measure naturally resulted in an uninterrupted growth of English among all the classes of society. The Charter empowered the Governor of Bengal presidency to exercise his control over the rest of the provinces of British India and thus fully authorised him to direct the educational policy of those provinces as well. The educational grant was increased from 10,000 to 100,000 which strengthened the hope of further educational expansion. The Charter added a fourth member (Law Member) to the Executive Council of the Governor General, and it was Lord Macaulay who was the first Law Member to be appointed. He added an important chapter to the educational history of India.

CHAPTER IX
THE END OF CONTROVERSY AND
ANGLICIZATION OF EDUCATION
(1835-1853)

ORIENTAL-OCIDENTAL CONTROVERSY

Exponents of Oriental Education :

Right from the beginning of the 19th century a conflict had been raging over the issue whether oriental learning and science should be spread through the medium of Sanskrit, Arabic or Persian or Western sciences and literature be spread through English as medium of Instruction. The Orientalists were already in majority in the General 'Committee of Public Instruction' which was led by H.T. Prinsep, the then Secretary to Government of Bengal in the Education Department. Minto and Wilson were other allies to him. The Orientalists interpreted in their own way the forty-third section of the Charter of 1813 which directed that a sum of not less than one lac of rupees shall be expended every year for "the encouragement of the learned natives of India, and for the instruction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." They held that "the literature meant to be so revived and encouraged was the literature of the two great classes of population, the Musalmans and the Hindus"..... concerning the spread and expansion of sciences, their opinion was that they should be taught through the media of Sanskrit, Arabic and Persian. According to them Indian people had an inherent aversion to Western sciences which would not be accepted except when presented through some classical language which they respected.

The Oriental party was jealously guarding the oriental learning from extinction and wanted to preserve it through the establishment of oriental institutions. Hence with a view to encouraging it, they awarded scholarships and stipends to oriental scholars, published several volumes in Arabic, Sanskrit and Persian and got Western treatises on sciences and literature translated into Oriental languages. They were not prepared to use English as medium of instruction. They wanted to safeguard the interests of some existing Oriental institutions as Calcutta Madrasah and Benaras Sanskrit College. According to the views of Prinsep the Calcutta Madrasah served as a memorial to commemorate the sacred memory of Warren Hastings and closing it down was nothing short of ingratitude. Moreover, it was through this institution that contact with the Mohammedans of Bengal could be continued and preserved. Prinsep argued also that the Indians could never master the English language. But this argument did not contain even a modicum of truth in it because the Indian people were giving increasing evidence from day to day that they could be profound scholars of English. On the basis of these arguments the protagonist of Oriental learning recommended Sanskrit, Arabic and Persian as media of education and in this way he endeavoured to preserve oriental culture.

The Occidentalists or Anglicists :

The Occidentalists held that Oriental system of education was slow and detrimental and hence they did not countenance the idea of drafting the new Western learning upon the old stock of Oriental learning. They supported the idea of diffusing Western sciences and literature amongst the Indian masses through the medium of English. They firmly believed that the Indians wanted to acquire European learning and that they desired to utilise the entire educational grant for the purpose of diffusing Western education.

Thus we find that both the Orientalists and Occidentalists were unanimous at least on one point that indigenous languages should not be employed as media of instruction because according to their views, these languages were summarily discarded as being "Crude and poor" and "incapable of expressing scientific and literary ideas", essential for liberal education. They were unanimous on another point also that only higher and middle strata of society should be educated, because the government could not afford to spend money on mass education. They held that the higher classes having been educated, it is quite evident, education will ultimately filter down to the lower classes by their contact with them.

Macaulay's minute and its result :

When the above mentioned controversy was raging at its worst, Lord Macaulay landed in India on June 10, 1834, as the Law Member of the Governor-General's Executive Council. Macaulay was a profound scholar, successful writer and an eloquent speaker. He was appointed immediately President of General Committee of Public Instruction. His appointment opens a new chapter in the history of Indian education. Macaulay was a product of England of that period which marked the culmination of the power of the English people. They left their shores with the aim of accomplishing political and cultural conquest in other parts of the world, steeped in the conviction that their language and culture was supreme on the globe. Macaulay came to India fully armoured in these beliefs. In the capacity of the Law Member he had been asked to give his legal opinion on any other possible mode of utilising the sum of one lac rupees than on Oriental education alone. He was further asked to interpret the implication of the Section concerning education in the Charter Act of 1813. He had definitely not been asked to give his opinion about educational policy for the entire country. He had, moreover, not participated in the deliberations of the

Committee. On February 2, 1835, he submitted his famous Minute to the Council. It is legitimate to quote some portions from his arguments incorporated in the Minute.

“It seems to be the opinion of some of the gentlemen who compose the Committee of Public Instruction that the course which they have hitherto pursued was strictly prescribed by the British Parliament in 1813.....It does not appear to me that the Act of Parliament can by any art of interpretation be made to bear the meaning which has been assigned to it. It contains nothing about the particular languages or sciences which are to be studied. A sum is set apart ‘for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of sciences among the inhabitants of the British territories’. It is argued, or rather taken for granted, that by literature Parliament can have meant only Arabic and Sanskrit literature, that they never would have given the honourable appellation of ‘a learned native’ to a native who was familiar with the poetry of Milton.....and the physics of Newton.....”

Thus Macaulay gave a different interpretation to the phrases “revival of literature” and “learned natives” from that which the Orientalists had hitherto accepted. He threatened that if his interpretations were not accepted, he would propose an amendment to the section forty-three of the Charter Act of 1813. He regarded the money spent on the maintenance of Sanskrit, Arabic or Persian institutions as preposterous wastage of it. According to his opinion, no argument was valid which snatched from the government the right of closing the existing institutions specially when they were proving detrimental to general interests. Comparing the Calcutta Madrasah with the Hindu College, he showed that the former was not so useful. “During the last three years about sixty thousand rupees have been expended in this manner. The sale of Arabic and Sanskrit books during

those three years has not yielded quite one thousand rupees. In the meantime, the School Book Society is selling seven or eight thousand English volumes every year and not only pays the expenses of printing but realizes a profit of twenty per cent on its outlay." He further observed that students receiving education in Sanskrit and Arabic institutions have to be given financial help by the government but the students of English schools, on the contrary, are willing to pay fees. Under the circumstances he maintained that the Oriental institutions should be closed down. He said that in his opinion the Viceroy had as much authority in stopping the expenditure incurred on Arabic and Sanskrit education as in lessening the prize awards to the tiger hunters in Mysore.¹

After it, Macaulay takes the problem of the medium of instruction. As a matter of fact, English was, according to his opinion, the fittest of all the media of education. He wrote about the indigenous languages, "All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary or scientific information and are, moreover, so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only by means of some language not vernacular amongst them..... One half of the Committee maintain that it should be English. The other half strongly recommend the Arabic and Sanskrit.

1. "The grants which are made from the public purse for the encouragement of literature differ in no respects from the grants which are made from the same purse for other objects of real or supposed utility. We found a sanatorium on a spot which we suppose to be healthy. Do we thereby pledge ourselves to keep sanatorium there if the result should not answer our expectations? We commence the erection of a pier. Is it a violation of the public faith to stop the work if we afterwards see reason to believe that the building will be useless?"

The whole question seems to be which language is the best worth knowing ?”

In this way, brushing aside the question of indigenous languages, he fixed the choice between English on one part and Sanskrit, Arabic and Persian on the other. Macaulay was not conversant with either Arabic and Persian or Sanskrit, still he evinced his ignorance, vanity and audacity through his observation that “a single shelf of a good European literature was worth the whole native literature of India and Arabic.” Possibly no greater ignorance and falser vanity can be conceived of. Being observed by this enthusiasm, he appealed and argued in favour of English as medium of instruction.” “The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the west.....Whoever knows has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said that the literature now extant in that language is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together.....In India English is the language spoken by the ruling class of natives at the seat of Government. It is likely to become the language of commerce throughout the seas of the East.”¹

Ridiculing Indian sciences and literature, Macaulay further observed, “The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe, differ for the worse, and whether, when we can patronise sound philosophy and true history, we shall countenance, at the public expense, medical doctrines

1. *Macaulay's Minute.*

which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter."

Macaulay was not in favour of studying Sanskrit and Arabic even for the purpose of studying law. He proposed for the formulation of a code for both the Hindus and Mohammedans embodying the religious principles of both the races. As regards religions Macaulay held a policy of strict religious neutrality and did not wish to interfere in the religious matters of Indian masses. In his opinion if education is to be given through the media of Sanskrit and Arabic. "We are to teach false history, false astronomy, false medicine, because we find them in company of a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to christianity. And while we act thus, can we reasonably or decently bribe men, out of the revenues of the state, to waste their youth in learning how they are to purify themselves after touching an ass or what texts of the Vedas they are to repeat to expiate the crime of killing a goat?"

Such are the effusions expressed by Macaulay concerning Indian education. Macaulay's Minute was submitted to the perusal of Prinsep in order to enlist his views on it. He tried to assail the arguments put forth by Macaulay and submitted his views on the necessity of Sanskrit and Arabic as media of instruction, and continuity of such institutions of Oriental education as the Calcutta Madrasah and Benaras Sanskrit College. Some of his arguments were veritably sound and incontrovertible, but when he submitted his Minute on February 15th, 1835, his arguments could not prevail on Bentinck. Lord William Bentinck was, indeed, a progressive reformist. He wanted to bring about certain radical and stable reforms in India. In his opinion, adoption of English

as medium of education was in itself an important reform which he had supported from the very beginning.

Acceptance of the Minute by Lord William Bentinck :

On March 7th, 1835, William Bentinck passed orders having published a resolution that :—

- (i) The great object of British Government is to promote European literature and sciences in India. Hence all educational funds should be spent on English education.
- (ii) The oriental institutions should not be abolished. Their teachers should be given salaries and students stipends as formerly.
- (iii) In future, books on Oriental languages should not be published, for money had inordinately been spent on them.
- (iv) The money saved in this manner should be utilized in work of disseminating English literature and sciences among the natives of India through the medium of English language.

This declaration of Lord William Bentinck gave to educational policy in India a definite form. It was, no doubt, the first declaration of Indian Government in the sphere of education; it determined eventually the aim, means and medium of education in the country. Though he adopted English as medium of education and prohibited the publication of books in Oriental languages, yet he did not close down the existing Oriental institutions nor were grants-in-aid enjoyed by these institutions withdrawn. As a matter of fact, Bentinck was already in favour of English education. But the arguments embodied in Macaulay's Minute inspired Bentinck to decide officially his educational policy without any delay. Besides, he had been helped by educated Indians in stopping the convention of Sati in the country. His conviction was that English education would introduce social renaissance and in this way the country will be purged of

many social evils rampant therein. He, therefore, soon announced his educational policy in the hope of receiving implicit acquiescence at the hands of educated classes of the country.

Criticism :

On the basis of Macaulay's Minute, the educational policy of the country had finally been given a definite and stable shape. Hence the Minute holds pre-eminently a very important place in the history of Indian education. It would not, however, be illegitimate to give a brief criticism of it at this place.

In fact, people hold different opinions about Lord Macaulay. Some people hail him as the pioneer of Indian education, while others hold him responsible for the slavery of India. But both these opinions are not, however, immune from prejudice. He cannot be regarded as the torch-bearer or pioneer of modern education, because sufficient educational progress had been made prior to his arrival in the year 1834. Westernization of native education had commenced with the missionary activities in the country. Consequently, English had caught the fancy of the people. The anglicists were already on the General Committee of Public Instruction. It is true, however that arguments of Macaulay placed the government in a position of announcing their educational policy without further delay.

At the same time it would be wrong to accuse Macaulay of doing, causing harm to the country. Some people are apt to think that he neglected indigenous languages. In this connection, it can, however, be conceded that he condemned the native languages as "undeveloped, rude and poor", but he never put obstacles in the way of their progress. The General Committee of Public Instruction of which Macaulay was the President, wrote in the Report, "We are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. We do not conceive that the order

of the 7th March precludes us from doing this, and we have constantly acted on this construction.....We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed."¹

Considering all this, Macaulay cannot be accused of doing injustice to indigenous languages. In fact, the grave charge that can rightly be brought against him, is his vehement condemnation of Oriental culture and religions. He ridiculed Indian religion, learning, philosophy and literature. But he himself was an utter ignoramus who knew nothing thereabout. He came to India from England with certain definite views and pre-conceived notions about Indian civilization and culture. Hence he had committed the mistake of comparing the entire Indian and Arabic literature to a shelf of European library without making any study in the native literature. Probably, Macaulay had not the slightest knowledge of the Vedas, Upanishadas, and vast Sanskrit literature so highly revered and profusely praised by foreign scholars and thinkers. It is a point worth marking that Oriental culture, which during the process of its formation, had reached its culminating point in India at a time when Macaulay's ancestors were possibly living like beasts of prey in the jungles or at best tending their flocks of sheep, appeared to him fraught with ignorance and blind superstitions. Indian system of philosophy, astronomy, and medical science which were famous for their eminence and superiority in half the hemisphere, must have, it is surprising to note, been in the opinion of Macaulay, the object of ridicule for the English girls.

As a matter of fact, Macaulay had forgotten that even at the time when English was growing in popularity with the Indian masses, there was necessity of studying the Oriental languages. Here was a unique opportunity of the fusion and synthesis of Oriental and Occidental cultures postponed

1. Trevelyan, C. E. : *On the Education of the People of India*, pp. 22-23 (1838).

indefinitely, mainly through the vanity and presumptuousness of a foreign ruler deeply steeped in an inordinate optimism about the culture of his own country. He wanted to create in India "a class of people Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." He wished to impose Western culture on India forcibly. He seemed to have forgotten probably that the roots of Indian culture had firmly been implanted in the very being of the people and it was impossible for all his efforts, to extirpate them.

Macaulay, however, can be held responsible for producing a class of educated Indian people who having been brought up in Western culture, lost all contact with the general masses of the country and always exploited Indian people in collusion with the Britishers. His dream of converting the Indian people into the so called English people could not be materialised. Perhaps he was quite ignorant of the important historical fact that many foreign races invaded India with the object of spreading their culture, but the thin stream of their culture was lost in the vast ocean of Indian civilization. He displayed his audacity to the extent of attempting at the disruption of the religious and cultural unity of India, as is evident from a letter he sent to his father in 1836 in which he wrote :—

"Our English schools are flourishing wonderfully. We find it difficult,—indeed, in some cases impossible,—to provide instruction for all who want it.....The effect of this education on the Hindoos is prodigious. No Hindoo, who has received an English education, ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy but many profess themselves pure Deist, and some embrace Christianity. It is my firm belief that, if our plans of education are followed up, there will not be a single idolator among the respected classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise; without the smallest interference with religious liberty, merely by the

natural operation of knowledge and reflection. I heartily rejoice in the prospect."¹

Thus it is evident that this English official, outwardly professing religious neutrality, had been carrying on a shameful and vicious propaganda against a particular religion.

In spite of all this, Macaulay did some good turn to India. He helped spread the Western thoughts and sciences amongst the Indians. Among all those reasons which brought about political, scientific and economic renaissance and awakening in India, the popularity of English language and Macaulay occupy an important place. The Indians learnt English, took inspiration from it, struggled and eventually came out victorious in the struggle for freedom. One thing baffles all comprehension that when such difficult books as the Bible etc. could be translated nearly in all languages of India, was it not possible to produce good literature in those languages if Government had undertaken the responsibility of their promotion and propagation? Could the 'rudeness' of these languages still exist under these circumstances? In fact the question of indigenous languages had not been able to attract their attention. The real conflict for supremacy existed between Sanskrit, Arabic and Persian on the one hand and English on the other. English got the upper hand and the question of the promotion of indigenous languages had, for the nonce, been postponed.

Macaulay had not realized that so much importance would be attached to his Minute. It is true, nevertheless, that save some digraceful mockery, there was truth in some of his assumptions and arguments.

Educational Policy of Lord Auckland

Lord Auckland was appointed the Governor-General of succeeding Lord William Bentinck. At the departure of Bentinck some of Orientalists re-opened the controversy, but the prudence of shrewd Auckland put an end to all controversy. Some

1. Trevelyan : *Life and Letters of Lord Macaulay*, Vol. I, p. 455.

educationists like Adam, Hodgson and Wilkinson raised the question of indigenous languages as media of instruction. They did not countenance the idea of adopting English as general medium of instruction throughout the country because education could not have reached the masses through English.

Keeping all these things in view, Lord Auckland wrote his Minute on education on 24th November, 1838. Having fully examined the Orientalists-Anglicists controversy, he reached the conclusion that the Orientalists would be calmed if they were granted some more funds to spend on education. He restored the old grants sanctioned to the Sanskrit and Arabic institutions and passed orders to the effect that the funds be first appropriated for the studies of Sanskrit and Arabic and the residue for English instruction. He maintained stipends and scholarships as before and sanctioned the publication of necessary Oriental books. This scheme involved an expenditure of Rs. 31,600 per year the sanction of which resulted in the end of a long controversy.

Lord Auckland was a staunch exponent of Filtration Theory of Education and announced it as government educational policy. This policy continued upto 1870. He also satisfied the demand put by the Anglicists. He accordingly sanctioned a sum of more than one lac of rupees for English education and provided for the spread of European literature, Philosophy and sciences through the medium of English. He also laid down in his Minute that Government should confine their attempts to extend higher education only to people belonging to upper strata of society. Under the influence of this zeal for English education, he rejected Adam's suggestions concerning the spread of education amongst the masses saying that opportune moment had not arrived for the purpose. He proposed to found English colleges and established, accordingly, some colleges at Dacca, Patna, Benaras, Allahabad, Agra, Bareilly and Delhi.

As regards the question of medium of instruction, Auckland was of opinion that English should be the medium

of education. In Bombay, vernacular languages were adopted as media for higher education at that time, and their development could be brought about in all the provinces, if sufficient patronage were to be given to them. In this way, higher education could have reached the people but this question was postponed. He observed that two experiments were in progress—English in Bengal and vernaculars in Bombay—and that they should be fully tried. It is, however, deplorable that he could not understand the utility of indigenous languages for Indian masses. It is worth noting that spread of education amongst the masses and promotion of indigenous languages and sciences were dimetrically opposed to the political policy of the English, hence Auckland too preserved that policy intact. Again, with the influence of Bengal Presidency over other provinces, they too were compelled to adopt English as medium of instruction. This dealt a severe blow to mass education.

Adam's Plan and its Rejection :

As has been indicated above, Adam had been appointed to enquire into the state of indigenous education in the Presidency of Bengal and in this connection he submitted three reports at different times. He was a noble man with honest motives and wanted to bring about regeneration of the country through the expansion of education. His educational policy was quite free from political chicanery. Hence he put forth certain wise suggestions with respect to the education of the country.

Firstly, he believed in mass-education ; consequently, he vehemently opposed the Filtration Theory of education, which aimed at the education only of the people of higher class. He observed, "Children should not go to colleges only to learn the alphabet ; to make the superstructure lofty and firm, the foundations should be broad and deep."

Secondly, he recognized the utility of the existing Oriental institutions and desired that Government should patronise

them. It were those very schools which had been satisfying the educational needs of the country for a considerably long period of time. Hence it was essential to promote the cause of indigenous schools to make the national educational plan a success. These institutions can be regarded as to the foundation upon which we have to erect the huge fabric of higher education. "All schemes for the improvement of education, therefore, to be efficient and permanent, should be based upon the existing institutions of the country, transmitted from time immemorial, familiar to the conceptions of the people, and inspiring them with respect and veneration."¹ In this connection Adam made recommendation, "that existing native institutions from the highest to the lowest, of all kinds and classes, were the fittest means to be employed for raising and improving the character of the people; that to employ those institutions for such a purpose would be the simplest, the safest, and most popular, the most economical, and the most effectual plan for giving that stimulus to the native mind which it needs on the subject of education, and for eliciting the exertions of the native themselves for their improvement, without which all other means must be unavailing."²

In order to improve indigenous educational system, Adam prepared a plan in which it was suggested that as an experimental measure, some districts must be selected in the first instance where a thorough inquiry might be instituted in the field of education. It was further suggested that books in indigenous languages should be published for the students and teachers and an Inspector of Schools be appointed in each of the districts to examine the progress of education. Normal schools, according to the plan, were to be established for the training of the teachers and proper text-books were to be provided to them to educate children on the basis of these

1. *Adam's Report* : pp. 357-58.
2. *Ibid* : pp. 349-50.

books. Afterwards examination of the teachers should be conducted and their remunerations be fixed so that they might settle in villages to educate the rural children. It was further suggested that the Government should award small grants of land for the maintenance of those schools.

Macaulay who had some other plan in his head, opposed Adam's plan vehemently. He wrote a very scathing criticism of that plan. Consequently when this plan was submitted to the Government, it was rejected by Auckland. The Committee regarded Adam's plan as quite impracticable. Adam, in sheer disgust with the attitude of the Government, tendered his resignation immediately. In this way another valuable opportunity for the expansion of mass education was lost for ever.

The Filtration Theory of Education

In the very beginning of nineteenth century, the British rulers had felt that only higher strata of society should be educated and general masses be left in darkness of ignorance. Therefore, they moulded their educational policy accordingly. In 1827, the Court of Directors sent orders to this effect, and Lord Macaulay too observed in 1835. "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of population." On July 31st. 1837, Lord Macaulay wrote again :

"We do not at present aim at giving education directly to the lower classes of the people of this country. We aim at raising up an educated class who will hereafter, as we hope, be the means of diffusing among their countrymen some portion of the knowledge we have imparted to them.....If we

can raise up a class of educated Bengalis, they will naturally, and without any violent change, displace by degrees the present incompetent teachers.”¹

The real purport of Filtration Theory of Education can be summed up in these words: Education was to permeate the masses from above. Drop by drop from the Himalayas of Indian life useful information was to trickle downwards, forming in time a broad and stately stream to irrigate the thirsty plains.”² In 1839, the Public Instruction Committee of Bengal also held that the efforts of the government should primarily be concentrated on the education of the upper and middle strata of society; these scholars would naturally bring about an improvement in rural educational schools and the benefits of education would be extended to those financially handicapped.

The Christian missionaries too had hoped that if the Hindus belonging to higher castes could be educated in the Christian doctrines, they would propagate the principles of Jesus Christ amongst the masses. This partly explains their emphasis on the establishment of English Schools. But Indian children took admission in these institutions for the sake of getting education and not to learn religion. They had much of religion in their own country. They did not accept religious conversion. The classes held to preach the Bible would often remain vacant. Only children of some backward classes, some orphans and some Christian children were to be seen in these classes.

Criticism :

The assumption about the Filtration Theory of Education that education of higher classes would filter down to the lower strata of society, prevalent in the official sphere, appeared quite nugatory and futile. As a matter of fact, people belonging to

1. Macaulay's Minute ; Quoted by Dr. Zellener : *Education in India*, p. 60, New York (1951).

2. Mahew Arthur : *The Education in India*, p. 92, (Faber and Gwyer) (1926).

upper stratum of society gained modern education being urged by their selfish motives and after being appointed on responsible posts in government, were still more cut off from general masses.

The Britishers by applying this theory created a class of people who began to consider themselves to be aliens in their own country. The standard of living of these people was usually very high, they did not come in contact with the poor class. They would use English even in their daily course of work and in some cases showed their cruel treatment towards the public in the conceit of their officialdom. A sort of tradition to acquire higher education was formed amongst such persons owing to their contact with the Britishers from the very beginning, and it was especially this class of people who were appointed on high and responsible posts in Government and amassed a large amount of wealth. It would not be an exaggeration to say that most of these persons discountenanced the National Movement for freedom, acting as the stronghold of British rulers. Contrariwise, it is also true that it was the educated middle class which eventually took charge of the National Movement and led the masses in the work of emancipating the country from the clutches of foreign rule. All the same, Macaulay's cherished ambition to create a class of people Indian in blood and colour but English in tastes, was ultimately fulfilled.

Adam too, tried to provide for mass education by repudiating the Filtration theory of Education but he could not prevail against the authorities. Gradually, however, the shortcomings of this theory were brought to surface and finally it was discarded having been regarded as quite ineffectual and futile. Nearly upto 1870, this theory adumbrated educational field.

Educational Developments (1835-53)

Bengal :

English had now dominated the educational field owing to the policy of the government. There were only 14 schools in

1835 under the control of the Committee but six more schools were added by the close of the year; and as many schools were opened in 1836 so much so by that 1837 the number of schools under the control of the Committee rose to forty-eight with an average strength of 5,196 students. Lord Auckland divided the entire district into nine divisions, and Zilla schools were established almost at all district headquarters. There were in 1840 some forty such schools. Amongst all these institutions, the Hooghly College—an institution founded out of the munificent benefaction of Haji Mohammad Mohsin, was very famous and important. In this manner, education was making gradual progress until a stage was reached when indigenous Arabic and Sanskrit institutions could not attract students in spite of the fine bait of scholarship, whereas children found it difficult to obtain admission to the English schools despite the imposition of fees.

In 1841, the General Committee of Public Instruction which had been functioning in educational sphere for nearly twenty years, had been dissolved and in 1842 its place was taken by another body known as Council of Education. Similar Councils were formed in Madras and Bombay Presidencies.

In 1844, Lord Hardinge made an important announcement which influenced education considerably and that influence is manifest still today. He observed, "In every possible case, a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established." He gave similar directions with respect to the selection of the candidates to fill up lower offices under the Government. The natural result of such directions was that the aim of education in India became the obtaining of jobs under the Government. The number of such Governmental posts was too meagre to absorb all educated Indians. Consequently, several educated persons were forced to accept the office of clerks, and indigenous industry

and agriculture were adversely affected for want of capable educated persons. This evil has survived till to-day.

Meanwhile the missionaries continued their educational venture. By 1853, the number of English institutions founded by them in Bengal Presidency rose to twenty two. Owing to educational pressure some private schools also sprang up since Government English schools were not enough for the purpose. But these private institutions were not sanctioned any grant-in-aid by the Government.

As early as in 1845, the Council of Education had proposed to found a university at Calcutta, but the proposal was turned down by the Court of Directors on the ground of its being premature.

Primary education was in decaying state. Lord Hardinge diverted his attention towards this direction and the year 1844 witnessed the establishment of 101 vernacular primary schools. In each of these institutions a teacher was appointed to impart education in the three R's, as well as Bengali, Geography and History of India. A normal school for the training of the teachers was established at Calcutta in 1847. A fee of one anna per mensem per child was levied in the primary schools. But these institutions could not continue for long and by 1852 only twenty six schools survived. Lord Dalhousie also made attempt in the direction of improving primary education. He endeavoured to encourage indigenous schools in U.P. as an experimental measure by introducing some modifications in Adam's plan. But by 1854, only thirty three Government primary schools could be started here in which 1400 children received education.

Lord Dalhousie took keen interest in education. He introduced in the year 1844, classes in Engineering at Hindu College, Calcutta. He tried to improve women education too. No step in this direction had been taken since 1821, the year in which Mrs. Wilson had established a school for girls. In 1849, Mr. Drinkwater Bethune showed deep interest in

women education and accordingly established a school for the purpose at Calcutta.

At that time two notable administrative changes took place. In 1843, the control and management of institutions was transferred to the newly created North West Province—the present Uttar Pradesh. The Council of Education made appreciable progress at this time. It improved the quality of school text-books and created a competent staff of teachers. In 1844, Inspectors for schools and colleges were appointed for the inspection of education. The Council took the charge of elementary education also in 1852 and raised the number of these institutions from 28 to 151 and that of the pupils from 4,632 to 13,167. In the year 1854, the Council of Education had under its control and management 5 English colleges, 1 medical college, 3 oriental colleges and 47 English schools. The total expenditure incurred on all these institutions in 1854 was Rs. 5,94,500.

It is desirable to speak a few words about the problem of medium of instruction. In the Presidency of Bombay, controversy over the issue of medium of instruction was raging hotly. The same problem arose in Bengal Presidency as well. Scholars like K. M. Banerjee and Dr. Ballantyne recommended mother-tongue as medium of instruction but they could not hold their own against the English rulers and eventually English was adopted as the medium in the place of the mother tongue in Bengal.

Bombay :

In the Presidency of Bombay, the Bombay Native Education Society had shown fine results. But it was abolished in 1840 and a Board of Education was formed in its place. The Bombay Native Education Society, during the term of its life of eighteen years had established four English schools and 115 District primary schools in which education was imparted in reading, writing, Philosophy, Algebra, Geometry and Trigonometry through the medium of mother tongue. As a

matter of fact, the syllabus of these schools can be regarded on the lines of modern secondary schools. The aim of these schools, however, was to spread Western knowledge through the mother tongue.

The Government was running two colleges (Poona Sanskrit College and Elphinstone Institute) and 63 primary schools in Purandar Taluka, of District Poona. These Purandar schools had been established by Capt. Shordrede, the assistant Collector of the Taluka, and resembled the indigenous institutions, because they provided elementary education in the three R's. The teachers of these schools were state servants. Owing to the scarcity of funds, the progress of the Board of Education was not much pronounced and by 1840 a total number of 115 primary schools were established by it. Though it conducted some English schools as well, yet the main medium of instruction remained mother tongue because it was the simplest and most efficacious vehicle of conveying Western knowledge to the masses.

Board of Education :

The Board of education took charge of the afore-mentioned institutions in 1840 and discharged its function very efficiently until its abolition in 1857. It consisted of a President and six other members out of which three were the representatives of the Bombay Native Education Society and the rest three, official nominees representing the Government. The Board preserved the policy of the Bombay Native Education Society and undertook the management of all its institutions. In the year 1842, it divided the whole of the Presidency into three regions—each under the supervision of a European Inspector and an Indian Assistant Inspector. It framed some new rules and regulations that came into force on June 1st, 1843. A census of schools was taken in 1842 and the Board tried to experiment Adam's Plan also but it could not be effected because an insatiable desire for English education was overpowering people from day to day. Hence the Board of Education neglected the indigen-

ous schools and ultimately decided unfortunately to close them down.

Medium of Instruction :

Bombay adopted a very bold policy as regards the question of medium of instruction. While the Orientalists and Occidentalists were grappling with each other over the issue of medium of instruction, Bombay used local languages as the media. English and Sanskrit were also given due consideration. In fact, mother tongue was the medium of primary and higher education; Sanskrit was taught as a classical language and English as a modern one. Western knowledge was not precluded from the curriculum of schools. It ignored the downward Filtration Theory of Education and disseminated education among the masses freely.

As ill luck would have it, the unhappy event of the appointment of Sir Erskine Perry as the President of the Board of Education introduced an evil policy in the educational history of the Presidency. He was a staunch advocate of the education of the people belonging to the upper stratum of society and derived inspiration from the policy of Macaulay and Auckland. He considered the translation of English books into indigenous languages to be useless as well as expensive. According to him English education was much in demand among the masses and as such the policy of the Government was to spread English education amongst them. Hence English should be adopted as medium of instruction in the Presidency of Bombay. This issue divided the Board of Education into two groups. Perry and two other European members formed one group, and Colonel Jervis, the Principal, Engineering College Bombay and three other Indian members formed themselves into another group supporting the cause of mother tongue as medium of instruction. Colonel Jervis observed :

“General instruction cannot be afforded, except through the medium of language with which the mind is familiar..... I conceive it a paramount duty, on our part, to foster the

vernacular dialects.....If the people are to have a literature, it must be their own. The stuff may be, in a great degree European, but it must be freely interwoven with home-spun materials, and the fashion must be Asiatic.”¹

This controversy prolonged until it was referred to the Provincial Government for orders. In a latter written on April 5, 1848, the Government passed orders to the effect that mother tongue should be used as medium of instruction for elementary and secondary education while English was to be adopted for higher education. But according to the verdict of the Central Government, English became gradually the dominant language in the Presidency also.

Thus during Sir Erskine Perry's term of office, elementary education lay under a cloud and English schools were doubled in number. New English schools were established at all big centres and grant-in-aid was sanctioned to a girls' school at Ahmedabad. In 1851, the Poona Sanskrit College and the Poona English school were amalgamated into the Poona College which later on came to be known as Deccan College. It included a Normal Department for the purpose of the training of teachers. Besides Government orders were passed to sanction grants in aid to Zilla (district) schools in 1852 and efforts were made to open schools for higher learning in countryside with the state help. With the departure of Perry from the country, indigenous education too began to revive and progress. In 1854 the Government consented to play half the teachers' salary for every village school, the remaining half of the expenditure was to be incurred by the villagers themselves. In this way we find that the progress of education in Bombay Presidency was satisfactory during this period.

Madras :

The tale of the educational progress in Madras Presidency between the years 1833 and 1853 is full of woe. The period

1. H. Sharp: *Selections from Educational Records*, Vol. II, pp. 11-13.

was marked by an inconsistent educational policy on the part of the Government. The grant-in-aid sanctioned to the private institutions was withdrawn and no encouragement was given to indigenous schools. The District and Tehsil schools established by Munro were closed down in the year 1836 and their place was taken by English Colleges at Madras and English schools at some other important centres. In 1841, a High School was established at Madras. The Minute written by Macaulay on the education of Bengal Presidency had direct effect on Madras as well. Consequently the vernacular schools were doomed in the Presidency. The Madras Government received directions from the Government of India to the effect that entire educational grant should be devoted to higher English education exclusively. Thus higher western education began to flourish through the medium of English language.

A proposal for the establishment of a University at Madras was also made but it was considered to be premature. Only the Matriculation Department was opened in 1841 and Collegiate Department in 1852. The University Board was supplanted by Council of Education which eventually was substituted by a Board of Education in the year 1847. A sum of one lac of rupees was placed at the disposal of the Board of Education. A fraction of the grant was utilized for establishing two English schools—one at Cuddalore in 1853 and the other at Rajahmundry two years later. A sum of Rs. 20,000 was set apart for the maintenance of primary schools.

Among the private enterprises; the names of christian missionaries and Sri Pachaiyappa's efforts deserve mention. The missionaries gave sufficient encouragement to elementary education during this period. Referring to the efforts of the missionaries, it has been stated in the Despatch of 1854 that whereas the efforts of the government to promote the cause of education in Madras have not been satisfactory, the missionaries have spread Tamil education widely among the people.

North-Western Province of Agra :

In 1840, the Government of India had transferred the control and management of all the institutions of North-West Province from the hands of Bengal Government to the Provincial Government of North-West Province. By that time some institutions for English education had been established at certain places i.e. Agra, Delhi and Benaras. From the very beginning, the Provincial Government adopted quite a different theory which rejected the Downward Filtration Theory of education and decided to impart education through the medium of the mother tongue.

In the year 1843, Mr. James Thomson who is regarded as the pioneer of elementary education in India, was appointed the Lieutenant Governor of the province. In 1845 he issued a circular to all the Collectors asking them to furnish a detailed information of the educational condition in their respective districts and made a plan to promote elementary education of the masses basing it on Adam's plan of education. It was found out through the inquiry that including English and missionary schools, there were 7,966 schools of all descriptions and that only 70,826 boys out of wellnigh two millions of male children of school-going age were attending the schools and there was only 3.7 per cent literacy in the Province.

In November, 1846, therefore, Mr. Thomson submitted a thoroughly comprehensive plan to the Central Government to organise vernacular education of the province. According to his plan, in every village consisting of 200 villagers, a school was to be established, the teachers' remunerations were to be disbursed out of the grant of 'jagirs.' The Court of Directors rejected this plan, hence in April 1848 Mr. Thomson submitted another scheme which was approved by the Directors the next year. According to this scheme the indigenous schools were to be improved and in each Tahasil (Sub-division) a middle school was to be opened. The school was to be conducted by Head Master who was to get a monthly remuneration of Rs. 1 to Rs. 20/-.

The curriculum of these schools included education in writing, reading, accountancy, History, Geography and Geometry. In 1850, the Government sanctioned Rs. 50,000 annually for these schools. In 1853, the number of students in these institutions was 5,000. These schools were identical with vernacular middle schools. The scheme was operated on experimental basis in eight districts only in the first instance i.e. Bareilly, Shahjahanpur, Agra, Mathura, Mainpuri, Aligarh, Farrukhabad and Etawah. Mr. H. S. Reid the then Collector of Mainpuri, was the Visitor-General of these districts. He made a survey which covered 8 districts with 50 towns and 14572 villages. According to the survey, there were 3,127 schools of all types with an attendance of 27,853 students. Out of these, there were twenty schools which imparted education in English as well.

Provision was made for the inspection of these schools. Accordingly, there was appointed a visitor-general on a salary of Rs. 1,000/- per month for eight districts. In every district there was a District Visitor and under him a Parganah (a unit of a sub-division) visitor in each Parganah. The *Parganah* visitors got a salary of Rs. 20/- to Rs. 40/- per month. Their duty was to inspect indigenous schools and to give "advice, assistance and encouragement" to the people.

Halka-bandī Schools :

In addition to the establishment of Tahsil schools, another plan was thought out for the improvement of indigenous education. It is known as "Halkabandī school". In the year 1851, Mr. Alexander, the Collector of Mathura made a plan. He took a particular *Parganah* and calculating its revenue and population, prepared statistics of children of school-going age and the expenditure to be met on their education. Since owing to the paucity of funds, it was quite impossible to establish institutions in every village, a *halka* or circuit was formed by combining a number of villages; and a school for that circuit was established in the central village so that no

village could lie beyond the distance of two or two and a half miles at the most. These institutions were meant for primary education. For the maintenance of these schools, every Zamindar was to contribute 1% of his land-revenue. Soon this scheme was operated in other seven neighbouring districts and by 1854, the number of schools rose to 758 attended by 17,000 children. After some time, the scheme was experimented in Bengal too.

In the field of higher education as well, this province made appreciable progress. By 1854, the number of students of Government Colleges centred at Agra, Delhi and Benaras was 976. In the year 1852, the St. John's College of Agra was founded and the same year a Normal school was established at Agra. In 1853, the Jai Narain Ghosal school was promoted into Benaras College. In this way by the end of 1854, the number of schools in N.W. Province of Agra rose to 4,000 in which 53,000 students received education. The Despatch of 1854 recommended the operation of this scheme in other districts also and an award of scholarships to deserving candidates.

The Punjab :

The Province of the Punjab had come into existence newly. It was founded in 1849. Hence education had not progressed much. Already there were some indigenous schools of Hindi, Urdu and Gurumukhi. Urdu was very popular in this province and majority of Hindu children learnt Urdu. In 1849, the Government founded an English school at Amritsar in which Hindi, Urdu, English, Persian, Arabic and Sanskrit were taught. Lahore too did not lag behind in educational progress. The girls too were keenly interested in education. Later on, a scheme on the lines of that prevalent in N. W. Province of Agra was submitted, putting forth the proposals for the establishment of 4 Normal schools, 60 Tehsili schools and a Central College at Lahore as well as the appointment of a Visitor General and 12 district and 50 *parganah* visitors. The scheme was sanctioned in June, 1854.

Conclusion :

Thus it is evident enough that with the end of this period, the controversy over the issue of medium of instruction, having reigned well-nigh for half a century, came to a close; and Indian education was eventually saturated thoroughly by English ideals. Though progress of education was not satisfactory, certain principles, no doubt, were definitely established during this period. For instance, the Government was forced to undertake the responsibility of mass education. Provision for the proper inspection of education had been effected and the Government had to announce her educational policy unequivocally and openly. Besides these, predominance of the Filtration Theory of education, negligence shown towards indigenous education and Oriental and Vernacular languages, spread of Western learning especially English, the State policy of religious neutrality in the field of education and lastly encouragement given to private venture in educational sphere, were some of the paramount features of the period.

It is, however, to be noted that every province evinced especiality in its educational venture and continued experiments in the sphere of education. By the end of this period the Government had realized that the question of the education of India could not further be postponed or avoided and that there was an urgent need of some definite plan in that direction. Along with the controversy over the issue of medium of instruction the Orientalists-Occidentals's controversy also came to a close. The Government of India, therefore, wanted to take definite steps in the direction of Indian education by framing some comprehensive plan for the purpose. Ultimately, it came in the form of Wood's Despatch in the year 1854.

CHAPTER X

WOOD'S DESPATCH (1854)

Introductory :

The Charter Act of the Company used to be renewed after every twenty years. It had already been renewed in the years 1799, 1813 and 1833 and every Charter Act introduced certain modifications or developments in the educational policy of the Company. Hence, when the time of renewing the Charter Act approached in the year 1853, the need to adopt some definite and stable educational policy was felt. Consequently, a Select Committee of House of Commons was set up in order to institute an enquiry into the educational progress of India. The most important witnesses were Trevelyan, Sir Erskine Perry, Marshman, Alexander Duff, H. H. Wilson, Cameron and Sir Fredrick Halliday who gave their statements about Indian education. All these gentlemen, as has already been indicated, were connected deeply with Indian education. These people convinced the authorities that the question of Indian education could not be postponed or avoided any longer. Moreover, the education of the people involved no political harm to the government. This eventually led to the emanation of Wood's Despatch of 1854. Sir Charles Wood was the President of the Board of Control. Hence the despatch came to be known after his name. It is, however, said that the despatch came from the pen of the famous thinker, Mr. John Stuart Mill. Let it be what it may, it is a truism to say Wood's Despatch holds a unique position in the history of Indian education. It heralds a new era in Indian education. Here the main points of the Despatch will be put forth.

Recommendations of the Despatch :

First of all, light has been thrown upon the aims of educational policy of the Company in this Despatch. It gives prior-

ity to the responsibility of Indian education over all other responsibilities of the company, and hence its solemn duty is educational expansion.¹ Further, the Despatch refers to the Orientalists-Occidentalists controversy. It does not condemn Sanskrit and Arabic education, but regards some knowledge of them as useful. At length, not unlike Macaulay, it considers western knowledge and science to be proper for Indian masses and states that "We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe; in short of European knowledge."

With respect to the medium of Instruction it states that in view of a dearth of good books, indigenous languages cannot be used as media of instruction and hence English has to be adopted as medium under the circumstances; but it is harmful to use English as medium and hence parallel to it, native languages should also be employed as media of education.² "We look, therefore, to the English language and to the Vernacular languages of India together as the media for the diffusion of European knowledge and it is our desire to see them cultivated together in all schools in India....."

Thus, having given a review of some of the important issues, the Despatch lays down certain recommendations which will be described here briefly.

(i) Department of Education :

The Despatch recommended the formation of the Depart-

1 "Among many subjects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties, to be the means as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England," : *Wood's Despatch*.

2. "In any general system of education, English language should be taught where there is demand for it, but such instructions should always be combined with a careful attention to the study of the vernacular language of the district, and with such general instructions as can be conveyed through that language... .."—*Wood's Despatch*.

ment of Education in each province. It also laid down that the highest authority of this department should be the Director of Public Instruction to be appointed in each province and other inspectors to assist him should also be appointed.

(ii) University :

The Despatch then recommended the establishment of Universities in Presidency towns of Calcutta, Bombay and if necessary Madras. It was observed in the Despatch that "they had come to the conclusion that the time had arrived for the establishment of Universities; which might encourage a regular and liberal course of education.....They, therefore, recommended their establishment.....on the model of the London University."¹ Hence it was said that the three Indian Universities were to be modelled on London University which was then merely an examining body. It was also observed that the proposed Universities were to have a Chancellor, a Vice Chancellor and Fellows, thus constituting a Senate. The Senate would frame regulations to be accepted by the Government. The University budget would be controlled by the Senate. The same body will conduct University examinations in Arts and Sciences by appointing examiners. The function of the University would be to confer Degrees upon the successful candidates of affiliated colleges after the examination. He observed that no religious subjects will be prescribed for Degree examinations. It would be advisable to institute professorships for the sake of delivering lectures in various branches of learning as Law and Civil Engineering; and conferring of degrees in these subjects may also be included in the plan.

1. "The rapid spread of a liberal education among the natives of India since that time, the high attainments shown by the native candidates for Government scholarships and by native students in private institutions, the success of the Medical Colleges, and the requirement of an increasing European and Anglo-Indian population, have led us to the conclusion that the time is now arrived for the establishment of Universities in India."
—Wood's Despatch.

(iii) Expansion of Mass-Education :

The Despatch admitted that mass-education had totally been neglected and so far the Government devoted her attention exclusively towards providing means of education for the higher classes and thus the Major portion of the funds allotted for State education was absorbed by the education of the people belonging to higher strata of society. Hence they observed that "Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected, namely, how useful and practical knowledge, suited to every station of life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts, and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure." The Despatch, therefore, recommended the establishment of increased number of High Schools, Middle Schools and Primary Schools. In order to establish a link between the schools of various grades, it was proposed that scholarships should be awarded to promising candidates. The indigenous primary schools were regarded as the foundation upon which the fabric of education could be erected. Consequently, the Downward Filtration Theory of Education was eventually discarded.

(iv) Grant-in-aid :

The Despatch proposed the sanction of grant in aid to the Indian educational institutions. "The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the State, has led us to the natural conclusion that the most effectual method of providing for the

wants of India in this respect will be to continue with the agency of the Government the aid which may be derived from the exertions and the liberality of the educated and wealthy natives of India, and of other benevolent persons. We have, therefore, resolved to adopt in India the system of grants-in-aid." The grant-in aid would be based entirely on the principle of religious neutrality. The aid was to be given to all schools which imparted a good secular education, possessed good local management and which agreed to submit to inspection by Government and rules prescribed for grant-in-aid. In their opinion, grant-in-aid was to be sanctioned only to those institutions which were ready to levy a fee, however small, on the pupils.

Besides, provision was made for the sanction of grants for certain specific objects such as increase in the salaries of teachers, libraries, construction of buildings, foundation of scholarships and opening of the Department of science etc. This system of grants embraced all types of institutions—from Colleges at the top to the indigenous elementary institutions at the bottom.

Here it is worthy of note that the Despatch has laid special stress on this system of grant-in-aid. To all intents and purposes, the Government desired to help the missionaries in India because they were most prominent in the sphere of private educational efforts in the country, hence the policy of the Government was to encourage them for spreading the elementary education amongst the masses. Further, the Despatch makes the observation that as regards the aided schools, the Inspectors should take "no notice whatever..... of the religious doctrines that may be taught in any school." They have further stated clearly that "those institutions were founded for the benefit of the whole population of India; and in order to achieve their object it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries

of the colleges and schools and the pupils are able freely to consult it. This is as it should be; and, moreover, we have no desire to prevent or discourage, any explanations which the pupils may, of their own free will, ask from the masters upon the subjects of the christian religion provided that such information be given out of school hours. Such instruction being entirely voluntary on both sides, it is necessary, in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism.....” Thus the system of grant-in-aid was rendered much liberal and comprehensive by the Despatch.

(v) Training of Teachers :

The Court of Directors desired through this Despatch the undelayed establishment of schools for the training of teachers in each Presidency. Referring to the training schools of England, they recommended the establishment of training schools in India on a similar pattern. In England there was deficiency of such institutions but “this deficiency has been more palpably felt in India, as the difficulty of finding persons properly educated for the work of tuition is greater; and we desire to see the establishment, with as little delay as possible, of training schools and classes for masters in each Presidency in India”. Therefore, they emphasised the need of award of scholarships to the teachers during their training period.¹ Further, they recommended vocational training in law, medicine and engineering.

(vi) Education of women :

Much emphasis was laid upon women education in this Despatch. “We have already observed that schools for females are included among those to which grants-in-aid may be given; and we cannot refrain from expressing our cordial

1. “Our wish is that the profession of school-master may, for the future, afford inducement to the natives of India such as are held out in other branches of the public service.”

sympathy with the efforts which are being made in this direction. Our Governor-general-in-Council has declared, in a communication to the Government of Bengal that the Government ought to give to the native female education in India its frank and cordial support."

In this way, we find that the Despatch contains a number of fundamental and valuable recommendations such as acceptance of English as a medium of instruction for higher education and mother tongue as a medium for secondary and primary education, establishment of Universities, system of grant-in-aid, training of teachers, religious neutrality, vocational training and education of women, employment for the educated persons and expansion of education among the masses etc. We put forth now a brief criticism of the Despatch.

Criticism :

(A) **Merits** : This historical Despatch ushered in a new but glorious era in the history of Indian education. James has gone even to the extent of having termed it the *Magna-Charta* of Indian Education. In reality certain basic facts were acknowledged in the Despatch such as, the State responsibility of mass-education etc. It presents all embracing and comprehensive scheme which touches education on all points. The plans of primary, secondary and higher education, female education, vocational education and training of teachers are such as have not been materialized even to this day.

The first thing that has been done by the Despatch was the recommendation for the establishment of Universities in India for higher education. The need for higher education after Matriculation was too palpable to be ignored. It was, therefore, fulfilled by the establishment of the institutions for higher learning. Though insufficient in number, they fulfilled a long-standing demand in the sphere of education.

Through the establishment of the Department of Education in each province education was given a well-organised and

systematic form for the first time in the history of Indian education. The responsibility of the supervision of education was shifted to the Government by the appointment of Director of Education, Visitors and Assistant Visitors. This increased the significance of education and helped expand it.

The principle of mass education was recognised through the encouragement given to indigenous institutions. The Theory of Downward Filtration was vehemently condemned. This was indeed, a revolutionary step in the field of education within the British empire. Though the Despatch had accelerated the progress of elementary education among the masses, it is still below expectations and the need of the time. Again, the training of teachers and award of scholarships to the students and teachers both was a positive good in educational field. The standard of education used to remain low owing to the deficiency of capable teachers and they found no inducement whatsoever to undertake the profession of teaching; but the recommendations of the Despatch provided them with some inspiration which was very conducive to educational progress. A systematic link was established between primary education and higher education by awarding scholarships to deserving poor students.

The proposed system of grant-in-aid gave much encouragement to the expansion of education. The private educational efforts which were deficient formerly now took hold of educational field being inspired by the system of grant-in-aid and supervision and control of education began by and by to be shifted to the hands of the public; though this responsibility was abused by the private efforts. Mention thereof will be made in course of time.

(B) Defects : Despite all these virtues, the Despatch is not wholly immune from certain glaring defects. The first defect of the Despatch is that it set up the aim of education merely to read books, pass the examinations and hunt for Government services. Education, in a sense came under the direct control of bureaucracy. The spirit of free and unres-

trained evolution was absent. Just as there are a number of Departments in the State i.e. Department of Trade and Commerce, Department of Agriculture, similarly education became one of the departments and the state authorities began to discharge their duties concerning this department perfunctorily. Official red-tapism dealt a serious blow to the unhindered and spontaneous development of education and thus robbed it of flexibility. With the revival of national consciousness, the British Government became the object of vehement condemnation especially in the field of education.

Secondly the Pattern of proposed Universities was purely foreign. It was an exotic plant to be transplanted to Indian soil where it could not grow healthy. Besides, the Government's policy of nomination of members to the Senate was an unfortunate one. It resulted in the nomination of such persons as were mostly ignorant of educational problems.

Another charge that is levied against the Despatch is that it encouraged foreign mode of education by enticing the people with the fine bait of State employment. Its authors had stated in unequivocal terms that "the numerous vacancies of different kinds which have constantly to be filled up, may afford a great stimulus to education." Thus, the priority given to the persons educated on English pattern with regard to Government posts naturally resulted in a growing tendency on the part of Indian youngmen and their guardians to seek high posts in Government, after the expiry of the students' academic career. This evil tendency is persisting still today. Consequently, the educated persons are facing the dire monster of 'unemployment' and the negligible few who get some job somehow or other, find it difficult to maintain even a normal standard of living. Even though it may be acknowledged that the authors of the Despatch did not intend producing a class of clerks and accountants, yet it must be accepted at the same time in the words of M. R. Paranjape who observes that "the authors did not aim at education for leadership, education for

the industrial regeneration of India, education for the defence of the mother land, in short, education required by the people of a self-governing nation.'

Conclusion :

We all have to admit that despite many limitations of the Despatch, it has contributed much to the organisation and stabilization of the present Indian educational system. The motives of its authors were sincere and unimpeachable. But it is, indeed, a pity that the Government of India did not act upon the various suggestions and recommendations of the Despatch. She did not follow sincerely the recommendations. This explains the presence of so many defects in the present Indian educational system. Mass education was treated with indifference in spite of the stress laid by the Despatch on it. Cultivation and use of the mother-tongue as the medium of instruction in schools and colleges has not been implemented even to this day after the expiry of well-nigh a century. English is still dominating higher education and our life, being a natural and necessary evil. The development of a scheme of vocational education was postponed indefinitely, and whatever vocational training is provided is insignificant in view of the growing demand of the hour.

Following in wake of the publication of this Despatch three Universities were established in the Presidencies of Bengal, Bombay and Madras. The Department of Education with its elaborate machinery of D. P. I., Inspectors and Asstt. Inspectors was, set in each province. A system of grants-in-aid for private schools and colleges of each province was also introduced. Thus, it is manifest that Wood's educational Despatch holds an eminent place in the history of Indian education. In it, some contemporary basic problems pertaining to education were analysed discussed at length. But the circumstances of present India have thoroughly changed hence the Despatch possesses no great significance under the changed conditions.

CHAPT PROGRESS OF EDUCATION (1854-1882)

Introductory :

According to the Despatch of 1854, a Department of Education was set up in each province. In the year 1857, three Universities were also established at Calcutta, Bombay and Madras. The Government increased grant-in aid for educational schemes. The administration of India by East India Company came to an end in 1857 after the first struggle for independence by the Indians and the British Parliament took reins of Indian Empire in its own hands. The era of modern education had begun during the Company's regime, but the Company remained too much engaged with the problem of stabilizing her government to attend to educational problems of the country. By the year 1855, only 1,474 educational institutions could be established by the Company. But by this time the object, means and medium of English education in India, on principles, had become sufficiently clear and manifest.

After 1854, Indianisation of education was taking place gradually. According to the recommendations of the Despatch, Government's object was to withdraw herself gradually from educational field by entrusting the responsibility to private institutions. Hence much encouragement was given to private efforts in the sphere of secondary and college education. Hitherto only the Christian missionaries were prominent among the private efforts, but henceforth, the Indians undertook the educational responsibilities upon themselves. It is, indeed, deplorable that despite the recommendations of the Despatch about the encouragement to be

given to private efforts in educational field, the Department of Education did never act upon this policy and tried what it could to keep education from passing into the hands of private venture.

After the first war of independence of 1857, the British Parliament began to look askance at the Indian missionaries. The Queen Victoria's Proclamation of 1858 reiterated the policy of religious neutrality in unequivocal terms. Under such circumstances, the Department of education kept educational management in its own hands; as such the period falling between 1858 and 1882 witnessed a rising tide of Government institutions in the country. Whereas their number in the year 1855 was 1,406, it rose to 15,462 in 1882. It must, however, be noted that the attitude of the Government towards the missionaries' institutions grew stern and the Department of Education felt envious of them. The missionaries consequently launched a propagandist movement both in England and India protesting that education in India was not conducted according to the suggestions of the Despatch of 1854. They complained especially of the non-religious character of education. As a result of the hue and cry raised by this movement of the missionaries, first Indian Education Commission was appointed in 1882 a mention whereof would be made later on. In this chapter we shall give an account of the progress made by India in the field of education between 1854 and 1882.

(A) Universities and Higher Education :

In the preceding pages it has been observed that the Government had rejected the demand of establishing a University at Calcutta in the year 1845 but it could not further be postponed. There had already been colleges in India, but colleges in the sense in which we understand them today, were non-existent before 1857. The missionary colleges of this type had been functioning in Bombay and Madras. Their number in Bengal was seven and in Madras it was two.

Among the Government institutions, three Medical Colleges in the three Presidencies and an Engineering College at Roorkee (1847) are worth mentioning.

According to the Despatch, Universities were established at Calcutta, Bombay and Madras in 1857. Separate acts for the administration of these Universities were passed; the acts were more or less similar in nature and contents. According to the Act, the administration of each University was entrusted to a Senate consisting of a Chancellor (Governor of the Province), a Vice-chancellor (nominated by the Governor for a period of two years) and Fellows. The upper limit to the number of Fellows was not specifically fixed. They were of two kinds : (i) ex-officio and (ii) ordinary. The first kind of Fellows consisted mainly of Chief Justice, Bishop, members of the Executive Council of the Governor, the Director of Public Instruction of the province and the Principals of Government Colleges. The post of a Fellow was considered to be vacant only in the circumstances of his death, resignation or his having left India permanently. Generally these Fellows were drawn from the influential element of society irrespective of their intellectual attainments. It is surprising that teachers who form the backbone of education and are the genuine fountain head of learning had no importance for this body. This mode of administration dealt a fatal blow to education. For the execution of day-to-day affairs of the University, a Syndicate was set up; but it was not born of the Act.

It should, however, be remembered that though the Universities according to the Despatch had been directly entrusted with the work of teaching, the Acts confined their scope and they functioned merely as examining and diploma-distributing bodies. These Universities conferred upon the candidates Degrees in Arts, Law, Medicine and Civil Engineering. The system of Matriculation was brought into being and a candidate desirous of University education could be eligible for admission after passing the Matriculation examination. It was

also possible to get government posts of a lower grade after Matriculation. There was an Intermediate course also of a duration of two years between Matriculation and B. A.

Higher education achieved a marked level of progress during the period between the years 1857 and 1882. The number of secondary schools, at the same time, was also on a constantly ascending scale. Naturally, the establishment of colleges for these students was nothing short of a veritable necessity. In Calcutta the number of matriculation examinees became two-fold. The Government too, on her part, evolved a comparatively liberal attitude towards the colleges. Consequently, whereas the number of colleges in the year 1857 was only 27, it shot to 72 in 1882.

At Calcutta and Madras, the Presidency Colleges were started. Meanwhile in the year 1865, a movement for the establishment of a University in the Punjab was afoot. Thus in 1869, the University College, Lahore was founded which later on developed into the form of the Punjab University. Here education in European arts and sciences was imparted through the medium of the mother tongue and much encouragement was given to Oriental languages as well. The Governor Lord Muir had raised the question of establishing a University in U. P. also in the year 1869 and accordingly in 1872 started Central College Allahbad in a rented establishment. Its foundation stone was ultimately laid by Lord Northbrook in 1873.

Along with these Government colleges well-nigh 34 non-government colleges were also opened. From amongst these, only two institutions deserve special mention. In 1864, the Taluquaders of Oudh established the Canning College at Lucknow in order to perpetuate the loving memory of the services of Lord Canning and to express their gratitude to him. It had an Oriental Department along with English. In a sense, this college was the forebear of present Lucknow University.

Another institution the Mohammedan Anglo-Oriental College was founded in 1875 by Sir Syed Ahmad Khan at

Aligarh in order to spread western learning among the Muslims. In Madras Presidency, the Patchyappa's school and Vishakhapattanam schools were raised to the standard of colleges. In Bengal, a number of institutions, the Metropolitan College (1878), City College (1879), Albert College (1881) (all these institutions being schools formerly) were linked into the shape of colleges. Besides these, Rajkot College (1870), Mayo College Ajmer (1872), Daly College, Indore (1876) and Aitchison College, Lahore (1886) were also established for the education of Princes. At Calcutta an Engineering College was founded. It must be noted that except the Engineering College, all colleges were opened to impart education only in Arts.

Criticism :

Universities thus founded however, admitted of certain glaring defects since they had been established by the State. The State officials were always in majority in the administration of the universities. It appears as though the aim of these universities far from being higher education, was to produce a class of persons who might be the parts of the machinery of the State. The aim of ancient Indian universities was to ennoble, elevate and spiritualize human life through education. Whatever was learnt by the students in the institutions had a practical utility for them in life. But the modern Indian universities gave birth to such an evil tradition as is still continuing to vitiate and exercise its baneful influence upon the sphere of higher education : that is, the University student, at the expiry of his academic career, obtained merely a paper certificate which was the real symbol of his intellectual and spiritual attainments. He could easily afford to forget everything he learnt at the university so long as he held the certificate. It was not imperative that being mentally and morally well-equipped he should set out on the arduous journey of life. The young educated person of India being intoxicated by their degree began to lose gradually all touch with their, culture, tradition and common masses.

Secondly, the University education completely ignored vocational education and confined the scope of education only to the subjects in Arts. It needs hardly a reiteration that India stood in dire exigency of vocational training. The pity is that whatever pattern of education was placed by these initial universities, was followed later on too. The natural result is that India is lagging behind in industrial progress. These Universities miserably failed producing such stalwart youths as might engage themselves in the work of reconstruction of India in the fields of industry and agriculture. They could only succeed in creating the race of persons, delicate and fragile in construction only fit for table work.

Thirdly, these universities did not conduct teaching work but were merely examining bodies. This proved detrimental to the educational interests of the country.

Fourthly, Senate was deprived of the wise opinion of the educationists owing to the absence of teachers representation on it. Lastly, bureaucracy dominated the administration of University education, since they were state institutions. Their progress or downfall depended to a considerable measure on the reports of State inspectors. This impeded the natural and inherent growth of the universities.

(B) Secondary Education :

The progress of Secondary education in this period was very satisfactory owing to the clear directions embodied in the Despatch. As a matter of fact, the state Department of education had not paid so much attention either to higher or primary education as to the Secondary education. In this period many a government Secondary school sprang up and along with them the private enterprise was also encouraged through the sanction of grants-in-aid. Hence the number of these schools increased beyond expectation. By the end of 1870, the number of Government Secondary schools was constantly on an ascending scale. The Government afterwards devoted more attention to primary education. In this

way we see that whereas the number of State schools in the year 1854 was 169 attended by only 18,345, it rose to 1,363 with a total strength of 44,605 by the year 1882. The Government framed rules pertaining to the sanction of grants-in-aid to private institutions in each province. This liberal financial help contributed to the increase in the number of private schools.

As has been referred to above, after the incidents of 1857, the missionaries were meted out hard treatment at the hands of the Government. Hitherto among the private efforts in educational field, the missionaries were holding pre-eminently the chief place, but by the end of 1882, the Indians showed a keen interest in this sphere with the result that in 1882 there were 1,341 institutions under Indian management while 757 secondary schools were under the missionary control and management. Out of these, there were 582 schools in Bengal and 698 in Madras under Indian management. Due steps in this direction had been taken in Bombay, United Provinces, the Punjab and Assam too.

There were 40 missionary secondary schools in Bengal, 418 in Madras, 118 in the Punjab and 104 in the Province of Agra. Madras was the centre of missionary educational activities. In this way the total number of all secondary schools (Government and private) rose to 4,122 in the year 1882. The main reason of the growth of private institutions in Bengal was that the fee-income was sufficient to meet the expenditure of these institutions and hence they did not look to the State help. Again, they were not under the control of the universities. The Department of Education did not usually interfere in their affairs since they did not depend upon state help through grant-in-aid.

Defects :

Though Secondary institutions made advancement with long strides in this period, yet they were not wholly immune from certain obvious defects. In the first place, they adopted

English as the medium of education. Though the Despatch of 1854 had strongly recommended the mother tongue as the medium of instruction, the influence of English was gathering momentum from day to day. In 1862, at Calcutta University, English treated only as optional hitherto, was made compulsory medium of answering papers in subjects such as Geography, History, Arithmetic and Science etc. in the Matriculation Examination. In some of the Middle schools English began to be taught and in this way there were two categories of middle schools : Anglo-Vernacular and Vernacular-Middle schools.

There were several reasons of the growing influence of English. Firstly, there was a growing demand of English among the people and its knowledge was considered to be the essential sign of modern civilization. Secondly, on account of English being the medium of instruction in Colleges, it was indispensably imperative for the students to master this language fully well before their admission to colleges, for otherwise they were to devote as much time to the understanding of the meaning of English language as to grasping the subject itself. In most of the colleges, the managers of the teachers were mainly Europeans. In this way it is quite evident that at the Secondary stage of education, regional languages had been disregarded from the very beginning.

The second defect was, that there was scarcity of trained teachers. There were only two institutions at that time throughout India—one at Madras and the other at Lahore where teachers were trained. It was a very unsatisfactory state of affairs. Whatever training was imparted to the teachers was of a very lower order.

The third limitation of it was that too much emphasis was laid on mere bookish and theoretical knowledge neglecting vocational training completely. Mere bookish learning divorced from practical knowledge of life made students an egg roasted only on one side. Except only one school at Bombay (1882), where students were awarded a meagre sum of Rs. 4/-

P.M. as scholarship while obtaining practical education in agriculture, there was not even a single school throughout India where vocational training of any description was imparted. The main reason of this was that the aim of students was to obtain some job soon after the matriculation examination or get admitted to some college for the sake of higher education for which matriculation certificate was an essentiality. The state institutions too made no provision for it. Hence the managers of private institutions could not get any inspiration whatsoever for vocational education from the Government schools. Government was undoubtedly quite indifferent with regard to it. Probably they considered the industrial development of India detrimental to the commercial policy of England. Scarcity of funds was also one of the potent factors owing to which vocational education could not be introduced in the secondary schools. This miserable state of affairs is still continuing to exist.

Stanley's Despatch:

The year 1857 brought to an end the rule of Company in India and the post of the Secretary of State for India was created. Lord Stanley was appointed the first Secretary of State for India. He wanted to examine whether educational development had something to do or not with the struggle for independence by the Indians in 1857. Moreover, he wanted to see the reaction of the Despatch of 1854 upon the educational development of the country. Accordingly he supported the educational policy laid down in the Despatch of 1854, though he made, it is true, some alterations in the field of primary education.

In his Despatch of 1859, Lord Stanley emphasised the need of training the teachers. As regards primary education he was of opinion that nothing or very little had been done in that direction; hence it was necessary that sufficient attention should be devoted to the education of the general masses and that the system of grant-in-aid as recommended by the Despatch of 1854 should be confined to secondary and higher

education only and the government should directly undertake the responsibility of primary education because the system of grant-in-aid was not at all beneficial to primary schools. The Despatch of 1859 suggested that if necessary, the government should levy a local tax for the purpose of defraying the expenses of primary schools. Lord Stanley had been much impressed by the contemporary educational policy of England where a movement for levying local taxes for the support of public institutions was carried on vigorously.

In the year 1859, the control and administration of education had partly been transferred from the Central Government to Provincial governments. Lord Mayo authorised the provincial governments to control the educational departments in the year 1871 and permitted them to spend the income accruing from their educational departments upon educational projects. Later on, in 1877 Lord Lytton effected more decentralization in the field of education. He introduced a policy of Quinquennial Settlement according to which education came under the direct control of the provincial governments for a period of five years and a certain fraction of the income from the departments of Law and Excise had been fixed to be utilized for educational purposes. But the Central Government reserved the power of determining the country wide educational policy. This system continued till 1882.

(C) Primary Education :

We have already seen that upto 1854, the State efforts in the sphere of primary education remained quite far from being satisfactory and the Company confined the scope of her duties only to imparting higher education to the persons belonging to upper stratum of society. In 1854, attention of the company was directed towards this side and it undertook the responsibility of supervision of primary education and sanction of grant-in-aid for it. But grant-in aid was confined only to higher education and nothing was done for the primary education. After 1859, a controversy concerning

primary education broke out. The controversy centred upon the main issues whether or not grant-in-aid should be given from the State income; whether local taxes should be levied or not and lastly what sort of policy should be adopted in connection with the indigenous schools.

But at length each provincial government was allowed to follow its own policy. The Government of Bombay and Bengal adopted quite contrary policies. The Bombay Government quite ignored indigenous institutions and started state school, whereas indigenous schools were encouraged in Bengal. Madras, on the other hand, adopted a middle course of action. In 1882, there were only 73 aided indigenous and 3,954 school conducted by educational department in Bombay Presidency. On the contrary, there were in Bengal only 28 State schools and 47,374 indigenous schools receiving grant-in aid. In Madras, there were 1,263 state and 13,223 indigenous educational institutions. Assam too had 7 government schools. The N. W. Agra Province made a systematic progress in education following the scheme of "Halkabandi schools." In 1882, there were in N. W. Agra Province 6,172 unaided indigenous schools and 243 aided primary schools. Coorg also followed the policy of Bombay Government. In the Punjab there were 13,109 indigenous and 278 government aided schools. Central province gave much encouragement to indigenous schools and the educational system was lax and loose. Berar trod in the footprints of Bombay Government and in 1882 there was 467 schools under the educational department 209 aided and 207 unaided schools. The indigenous schools also flourished here well.

Thus it is quite evident, that barring a few exceptions, indigenous schools were not encouraged by the provincial governments. Consequently, these schools either went out of existence gradually or were merged into the state schools.

The issue of levying a local tax was also of vital importance. As a matter of fact, these local taxes were to be utilized not only upon educational purposes exclusively but

other things of public welfare i. e., police, roadways and health were also to be given full consideration. Therefore, the question was that of fixing some specific portion of the income from taxes for educational purposes. Again, the system of levying local rates could be introduced in provinces other than Bengal where the impracticability of levying local taxes was due to the prevalence of the system of "permanent settlement." In rural areas, the land revenue was the basis of these taxes. The land revenue being fixed under 'permanent settlement' imposition of any other taxes was objectionable. In N. W. Agra province, Thomson, according to his plan, had already imposed a tax on land revenue at the rate of one percent. By 1866 the educational cess had become part and parcel of land revenue itself. In 1871, a further enquiry into it was made.

In the same way, in the Punjab local tax was levied on land in the year 1857 and an enquiry was instituted in 1871. By and by, this system was adopted in all the provinces. In Oudh a revenue tax at the rate of two and a half percent had been levied in the year 1861, and one percent of it was fixed for education. In 1872, the tax was levied in Central Province at the rate of one percent to be raised to two percent later on. The Bombay Government imposed a local tax at the rate of 6½ percent and only one third of it was earmarked for education. Similar taxes were levied in Sindh in 1865, by Mrdras and Assam Governments in 1866, and 1879 respectively. Some portion of the income from such taxes had been fixed to promote primary education.

Besides the rural areas, in towns too house tax was levied under the administration of Municipal bodies. The Municipal Boards did not perform their duties well and they could not contribute much to the cause of the promotion of primary education. Consequently, major portion of the income obtained from revenue taxes in rural areas, was spent in towns. Later on, the Indian Educational Commission recommended to separate

the local taxes of rural and urban areas. At certain places the income from these taxes was spent even upon secondary and higher education, it ought to have been utilized for primary education alone. In some provinces the educational tax flowed out in other channels than purely educational ones. Ultimately it was not until 1871 that certain definite instructions were passed by the Government in this direction.

In Bengal, no such local taxes were levied, nonetheless, primary education made appreciable progress there owing to the state grant-in-aid. Moreover, the system of 'Circle schools' was brought into vogue, ultimately to be absorbed by "Normal School" system.

In this way the primary education in India progressed with long strides during the period falling between the years 1871 and 1882. In 1882, to provide available, statistics, there were as many as 82916 schools attended by well nigh 21 lakhs of students whereas in 1871, there were only 16,473 schools with a total strength of 6½ lakhs of children. Still, it will have to be acknowledged, that the level of literacy in India was considerably low in view of the vast population of the country. In fact scarcity of funds, indifferent attitude and crooked policy of the Government were some of the reasons which could not bring about expected results in the field of primary education. Population of the country was showing an upward trend and the development of education was taking place at a dull and slow pace. Hence education needed a somewhat more liberal and vital policy. After the mutiny of 1857, Government officials had assumed a severe attitude towards the Christian missionaries and the Government institutions began to regard the missionary schools with envy. It resulted in a fierce movement launched by the missionaries in England and India. They condemned government officials as atheists and state schools as "Godless" and "irreligious". All this turmoil led to the appointment of the famous Indian Education Commission in the year 1882.

CHAPTER XII
INDIAN EDUCATION COMMISSION AND
EDUCATIONAL PROGRESS
(1882-1904)

(A) Indian Education Commission

Introductory :

We have already pointed out in the foregoing chapter that after the Despatch of 1854 the hopes of Christian missionaries in India built upon the system of grant-in-aid, could not be fulfilled. It is undoubtedly true that the educational policy of Government was such as to nourish and foster with care the secondary and higher collegiate education and meet out step-motherly treatment to primary education in the country. The missionaries raised an agitation against this policy. They had been propagating their religion through the instrumentality of education. Hence they wanted to have complete hold over the educational institutions. This explains their aversion to the institutions started by the State. They did not countenance Government's policy of religious neutrality. They consequently protested that the educational policy of the Indian Government was running counter to the directions and suggestions of the Despatch of 1854. This agitation soon reached England where an organisation named "The General Council of Education in India" was soon formed supported by such eminent persons as Lord Halifax and Lord Lawrence. When Lord Ripon was appointed the Viceroy of India in 1882, a deputation of the above mentioned Council waited upon him with the object of requesting him to institute an enquiry into Indian education. Lord Ripon replied :

"The Despatch (of 1854) lays down clearly and forcibly the broad lines of the true educational policy for India, and upon

these lines it will be my desire to work... It will be my duty when I get out to India to examine all such matters carefully in the light of the information which will then be at my disposal; but I do not think I shall be guilty of any indiscretion if I tell you even now how much I sympathize with your desire to promote the extension of elementary education among the poorer classes. This has been an especial object of interest to me for many years in England; it will not be less so in India."¹

Appointment of the Commission :

Having come to India, Lord Ripon appointed the first Indian Education Commission on February 3, 1882 with William Hunter (a member of the Executive Council of Viceroy) as its Chairman. The Commission is sometimes termed as 'Hunter Commission' owing to William Hunter's appointment as its Chairman. Besides the Chairman, the Commission consisted 20 others members from amongst whom Syed Mahmud, Bhudev Mukerjee, Anand Mohan Bose and K. T. Telung were the representatives of the Indians and Dr. Miller (Madras) that of the missionaries. Mr. B. L. Rice, the then Director of Public Instructions Mysore, was appointed the Secretary of the Commission.

Aims :

The fundamental object of the Despatch of 1854, as has already been indicated was to divert the attention and efforts of the Government from the sphere of higher education and direct it to the Primary education of general masses. Moreover, the public was much dissatisfied with the contemporary attitude of the Government towards the expansion of primary education. In England "the Elementary Education Act" had been passed to enforce compulsory Primary education amongst the masses. The Commission, therefore attached primary importance to an enquiry to be set up to examine the condition of Primary education in India. It did not aim at enquiring into other facts i.e.

University education, Vocational and European education etc. In short, the Commission wanted to make the following enquiries : (i) condition of Primary education and methods of its expansion; (ii) the position of state institutions and their importance, (iii) Position of missionary institutions in the general scheme of Indian education; (iv) Attitude of Government towards private enterprise. The Commission also undertook an enquiry into the system of grant-in-aid. Further, the Commission gave suggestions of concerning Secondary and Collegiate education.

The main duty of the Commission "should be to enquire into the manner in which effect had been given to the Despatch of 1854 and to suggest such methods as it might think desirable with a view to more completely carrying out the policy laid down therein."¹

After its appointment the Commission held its meetings at Calcutta for a period of well-nigh two months and thereafter made a country wide tour of India for eight months studying educational position. After doing hard work for a long time, the Commission submitted its six hundred page Report including some provincial reports. They put forth various important suggestions for the future progress of education, having given historical survey of Indian education.

Recommendations :

Here we attempt to give a brief account of the recommendations of the Commission. It should, however, be remembered that the Commission threw light, *mutatis mutandis* on the same facts which had been stated in the Despatch of 1854.

Indigenous Education :

The Commission sought to define an indigenous school "as one established or conducted by natives of India on native methods." It recommended that these schools should be

1. Quoted by Dr. Zellner Aubrey : *Education in India*, p. 85,

developed, patronized and admitted into new educational pattern. It was felt that indigenous schools had survived passing through a series of odds and difficulties; it argued but their "vitality and popularity."¹ The examples of Bengal and Madras had strengthened the hope that the indigenous schools could be moulded according to the need of the hour. The Commission, therefore, observed : "The indigenous schools, if recognised and assisted as we shall presently propose, may be expected to improve their method and fill a useful position in the State system of national education."²

For the sake of the management of these schools, the Commission recommended the formation of District and Municipal Boards duly represented by the Indians and forbade the government to interfere in the curricula of these institutions. It suggested to encourage the teachers of these schools by training them properly. According to the Commission's report each province was free in matters of the standard of curriculum, method of teaching and mode of examination. The Commission provided for the State financial help to these institutions with a view to enabling them to include some subjects of practical utility. Thus the indigenous education which had been lying under a cloud and withering for want of patronage, now began to shoot new leaves under the fostering care of the State. It is, nevertheless, true that the Commission by recommending the 'Payment by Results system' which had been regarded as detrimental to Secondary and Collegiate education, for indigenous institutions, created a tradition in the sphere of education owing to which the system of 'Payment by Results' dominated the system of grant in aid and thus checked the natural growth of indigenous schools.

1. "..... Admitting, however, the comparative inferiority of indigenous institutions, we consider that efforts should now be made to encourage them. They have survived a severe competition, and have thus proved that they possess both vitality and popularity."
—Report, p. 68.

2. Indian Education Commission (1882) Report; p. 68.

Primary Education :

The Commission took a very keen interest in the primary education of the country. In fact, it was the principal sphere of their investigation.¹ Therefore, they admitted boldly "that while every branch of education can justly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to declare the elementary education of the masses, its provision, extension and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed in a still larger measure than heretofore." It was to achieve this end that the Commission made various recommendations in connection with different aspects of primary education such as policy, organisation, curriculum, training of teachers and grant-in-aid etc.

Declaring their policy concerning primary education, the Commission recommended that primary education as imparted through the medium of the mother tongue, should be treated as closely related to the practical aspect of the life of masses and not as a mere ladder helping them reach University education. Besides, the Government should feel it their duty to extend more patronage to primary education than before. In the appointments made to the governmental posts of a lower order, preference should be given to merely literate persons. Primary education of such districts as are educationally backward or the regions inhabited by aborigines, should be encouraged by educational department through liberal grants in-aid for the purpose.

1. "It is the desire of the Governor-General-in-Council that the Commission should specially bear in mind the great importance which the Government attaches to the subjects of primary education. The development of elementary education was one of the main objects contemplated by the Despatch of 1854.....the principal object, therefore, of the enquiry of the Commission should be the present state of elementary education throughout the Empire, and the means by which this can everywhere be extended and improved."

The Commission recommended that the District and Municipal Boards be entrusted with the work of the management of primary education. Lord Ripon had introduced Local Boards on the pattern of County Councils of England. In England also management and supervision of primary education had been entrusted to the County Councils. Similarly, in India, District Boards came into being as a result of the Local Self Government Act and these Boards were entrusted with the supervision of primary education. The sphere of their educational responsibilities included the finances, inspection, management and expansion of primary education of the particular district. By this arrangement, Government got riddance of primary education which was her prime and immediate concern. All the provinces were allowed fullest scope of freedom in prescribing their own curricula consistent with their long-standing traditions and practices.

The Commission put forth certain valuable suggestions concerning the financial aspect of primary education. Firstly the District and Municipal Boards were directed to assign specific funds to primary education. Further, it was suggested that accounts of rural and urban primary institutions be separated so that the funds of rural institutions might not be misappropriated by urban primary schools. As regards the utilization of local funds, the Commission gave positive direction that they be spent exclusively on primary education. Again it recommended that it was the look out of the provincial governments to contribute to local funds. But the sum of such government financial help had not been specified. Thus primary education depended for its maintenance upon local funds alone. Though the provincial governments played only a subordinate role in giving grant-aid to local funds, yet the ideal was placed before them that they should contribute at least one half of the local funds or one third of the entire expenditure. But needless to say, this financial help was insignificant in view of the vast population of the country.

Thus it is evident that the object of the Commission in providing financial help to primary education was to ensure maximum possible financial amenities under the circumstances. Hence they observed "that primary education be declared to be that part of the whole system of public instruction, which possesses an almost exclusive claim on local funds set apart for education, and a large claim on provincial revenues."

Besides this, the Commission emphasised the need of establishing more Normal schools for the training of teachers so that there might be at least one Normal school under a Divisional Inspector.¹ The Commission showed considerable catholicity of views. They allowed all the provinces to adopt a curriculum suited to their needs and thus no uniform curriculum was fixed for the whole of the country. The curriculum included certain subjects of practical utility i.e. book-keeping, mensuration, physical sciences with their application to agriculture and medicine etc.

Secondary Education :

In the sphere of secondary education, the Commission suggested proper remedies to purge it of certain defects and expand it in a healthy state. With a view to expanding secondary education the Commission recommended complete withdrawal by the Government from this field and entrusting it to the care of efficient Indians. Further it was laid down in the report that the system of grant-in-aid should liberally and judiciously be followed. Primary education being regarded as the prime concern of the State, less importance was attached to secondary education. The Commission recommended that the State should soon relieve itself of the responsibilities of Secondary education by sanctioning grant-in-aid to it and entrusting it to pri-

1. We recommend that the supply of Normal schools whether Government or aided, be so localised as to provide for the local requirements of all Primary Schools whether Government or aided, within the division under each Inspector. We recommended that the first charge on provincial funds assigned for primary education be the cost of its direction and inspection, and the provision of an adequate supply of Normal Schools."

vate enterprise. Nevertheless, it was also thought essential that Government should establish a High School as the model institution in those districts "where they may be required in the interests of the people, and where the people themselves may not be advanced or wealthy enough to establish such schools for themselves with a grant-in-aid."¹ But not more than one of such schools can be established in a district. The public themselves should undertake the entire educational responsibilities of the district. With a view to encouraging it, the Commission suggested that the manager of private institutions might charge less fee in comparison to state institutions.

The Commission recommended bifurcation in the Curriculum of secondary schools for the sake of educational improvement as : (i) 'A' Course (ii) 'B' Course. The first course was meant to lead to the entrance examination of the Universities and the latter was of a practical type meant for commercial and non-literary studies. The Commission's recommendations concerning medium of instruction were extremely discouraging and unsatisfactory. It did not even refer to the use of mother tongue as medium of education at the secondary stage. Possibly it favoured English. Again, it did not lay down any definite policy with regard to Middle Schools and left them to the care of the private management according to the circumstances.

Higher Education :

As has been indicated above the Commission was positively forbidden to institute an enquiry into University and higher education, nevertheless, it gave certain important suggestions about Collegiate education too. The Commission had already announced that the Government should as soon as possible withdraw herself from higher education. It was suggested that "the rate of aid to each college be determined by the strength of the staff, the expenditure on its maintenance, the efficiency

1. *Indian Education Commission, Report* : p. 254.

of the institution and the wants of the locality." Provision was made, if need be, for giving financial help to the institutions for the construction of building, furniture, library, and scientific apparatus. The number of candidates enjoying free studentship was fixed. The Commission further made very valuable recommendations such as providing jobs to the out-going students at the end of their academic career, providing facilities to deserving students for higher education in foreign countries and introducing such a wide and comprehensive curriculum in different colleges of India as might be suitable to all the students according to their taste and aptitude.

Besides these, the Commission recommended that either the Principal or one of the professors of each college should deliver a series of religious talks in each session and that a text-book on religion should be written dealing with the basic principles of human and natural religion. But it must be admitted that the Commission committed a glaring mistake by allowing private institutions to charge lower rate of fees than those of the state institutions, naturally resulting in the creation of an atmosphere of undesirable and unhealthy rivalry and the growth of many an inefficient institutions

Missionary Enterprise :

The issue of the Despatch of 1854 had strengthened the hopes of missionaries that they would completely dominate the sphere of Indian education and fulfil the educational demands of the entire country. Failure in the achievement of this end led them to raise an agitation in England as a result of which the Indian Education Commission had been appointed. But the recommendations of the Commission, withered all their expectations. The Commission's recommendations were very significant in this connection. The missionaries did not object to the transfer of primary education into the hands of the Local Boards, because they were nominally associated with it. But when the Commission suggested that the Government should withdraw herself completely from the field of

Secondary and Collegiate education by entrusting it to the care of private enterprise, the smouldering hopes in the hearts of missionaries began to revive. Unfortunately the invisible hand of Fate snatched this last possibility too from their hands. The Commission showed great precaution in this matter and made it clear in their report : "The private effort which it is mainly intended to evoke is that of the people themselves. Natives of India must constitute the most important of all agencies if educational means are ever to be co-extensive with educational wants." They further observed : "In a country with such varied needs as India, we should deprecate any measure which would throw excessive influence over higher education into the hands of any single agency; and particularly into the hands of an agency which, however benevolent and earnest, cannot on all points be in sympathy with the mass of the community.....At the same time we think it well to put on record our unanimous opinion that withdrawal of direct departmental agency should not take place in favour of missionary bodies and the departmental institutions of the higher order should not be transferred to missionary management."¹

It is evident thus that missionary enterprise was regarded as inferior to private institutions in the sphere of private venture in educational field. It brought an awakening among the Indian masses that unless they themselves would undertake the educational responsibilities of the country, all hopes concerning the expansion and improvement of national educational system would be futile and vain.

Gradual Withdrawl of State from Educational Field :

The policy of the Commission was that Government should relieve herself of the responsibilities of mass education by entrusting them to the Indian people because the State had already declared that there was scarcity of funds for education. Therefore, the people were required to raise funds

1 *Indian Education Commission Report*; p. 452.

for their own education. The money thus saved could be utilized in sanctioning grants-in-aid to a still larger number of institutions. Hence so far as the primary education was concerned, it was placed under the control and supervision of Local Boards, while Secondary and Collegiate education was entrusted to the fostering care of private enterprise under the proper direction and supervision of educational department.

In this way newly established institutions were promised all sorts of help. The Commission recommended that all the legal documents, building, books and other equipment be transferred into the hands of the manager at the time of entrusting State institutions to private enterprise and that their right be safeguarded. Thus the Commission emancipated the Government from the responsibilities of national education.

Grant-in-aid System :

The Commission laid special stress on the improvement and extension in the system of grant-in-aid. In this connection, it studied the system of grant-in-aid prevalent in different provinces. In Bombay Presidency, the 'Payment by Results' system was in vogue whereas in Madras and Northern India as well as Central Province respectively the 'Salary Grant' system and "Fixed Period" system were prevalent. The Commission, having studied all these systems, allowed full individual discretion to all the provinces consistent with their local needs and setting up a general principle, gave directions to all the provinces in this respect. It, however, wiped out the distinction between Governmental and non-governmental institutions. The rules of grant-in-aid system were rendered lenient. Interference with internal affairs of the institutions was forbidden. Moreover, some such educational officials as might win the confidence of the managers, were appointed to assist and guide them in matters of administration.

Special Education :

In addition to these recommendations, the Commission expressed their opinion about some special kinds of education

viz., Women education, Muslim education, religious education, education of the princes, Adult education, education of aboriginal tribes *etc.* As regards Women's education, it suggested that Government should give liberal grants to girls' schools, award grants to women teachers, establish Normal schools for them, prescribe simple curriculum for the primary education of the girls, and organise an elaborate system of separate inspectorate for girls' education.¹

On account of the existence of great disparity between the educational advancement of Hindus and Muslims, it was suggested that some special educational facilities be provided to Mohemmedans. Hence it was recommended that Government should award scholarships, establish Muslim Normal Schools special middle and high schools and appoint Muslim Inspectors. In the sphere of religious education, the Commission supported the quondam State policy of religious neutrality. Further the recommendations to prepare a book on ethics and organise a series of religious addresses were also made by it. It further recommended the establishment of institutions for the education of princes and children of native chiefs and noblemen. Adult education too invited their attention and hence it was suggested that night-classes should be started for the adults. Provision of primary education for the aborigines also formed one of the most important aspects of the Commission's report.

Criticism :

According to the recommendations of the Commission, primary education was handed over to the Local Boards and municipalities. For the expansion of secondary education,

1. It will have been seen that female education is still in an extremely backward condition, and that it needs to be fostered in every legitimate way Hence we think it expedient to recommend "that public funds of all kinds—local, municipal and provincial—should be chargeable in an equitable proportion for the support of girls' schools as well as for boys' schools."

private efforts were considerably encouraged. Though the Government did not transfer the control of State institutions into the hands of private enterprise, yet new institutions were not further started by them. The state, barring the recommendations concerning religious education, accepted all other ones.

The Commission mainly advocated the policy laid down in the Despatch of 1854. Owing to the increase in the work of inspections, more responsibilities were placed upon the Department of Education. This tended to increase undue Government control on the schools. But a spirit of co-ordination and mutual co-operation was created between the State and private efforts evidencing that the organisation of education from primary to University stage was possible on the basis of co-operation. By recommending the inclusion of vocational education in the curriculum of high schools, the Commission pointed out that education was becoming unnecessarily more and more theoretical and bookish.

(B) Growth of Education (1882-1904)

University and College Education :

Following the recommendations of the Commission, the number of colleges increased considerably in the country. The Punjab University was established by a Special Act of Incorporation in the year 1882, and the Allahabad University in 1887. The Punjab University had developed from the original institution *viz.* the Lahore University College which also included a Faculty of Oriental Learning. Later on, it annexed a Law Department to itself. One of the special features of this University was that medium of instruction in the Faculty of Oriental Learning was mother tongue *i.e.* Urdu and not English. It also conferred degrees and diplomas in Oriental languages *i.e.* Arabic, Persian and Sanskrit.

So far as Allahabad University is concerned, a proposal for the establishment of a University for Upper India had been put forth in the year 1869. On July 1, 1872, Lord Muir

(the then Lieutenant-Governor of N.W. Province) founded a Central College as a nucleus at Allahabad in a rented building. With the establishment of the Punjab University in 1882, it was considered essential that a separate University should be established in the United Provinces. Hitherto all the provincial colleges were affiliated to the Calcutta University; it was now difficult to continue this affiliation in view of multifarious difficulties pertaining to administration and curriculum.

“It was felt that Calcutta was too far distant, and that the regulations of that University were not altogether suitable to the development of higher education in Northern India. In especial, the Calcutta curriculum was considered defective in that it took too little notice of those purely oriental studies which had formerly flourished in the United Provinces. It was further hoped that the establishment of a local University would stimulate local progress. An Act was accordingly passed in the Council of the Governor General in the year 1887 incorporating the University of Allahabad.”¹ Thus In 1887, the Allahabad University came into being as a result of an especial Act being passed. It conducted examinations along with teaching work.

By the end of 19th century, there were five Universities in India. The curricula were more or less similar in all the Universities. After some time, all the Universities except Madras introduced Faculty of Science and conferred degree of B. Sc. on the candidates.

The recommendations of the Commission influenced though indirectly the expansion of college education. On account of the establishment of Secondary schools and gradually increasing number of the students in them, it became essential that new colleges should be opened for higher education. Students generally desired to have college education because they

1. Quinquennial Review of the Progress of Education in India, 1897-1902, Vol. I, para, 154.

thought that higher education was *sine qua non* of eligibility for higher posts in the State. Further, the Commission has encouraged private enterprise in Indian education, hence the educated Indians made appreciable progress in this direction; so much so that the Colleges conducted by them far outnumbered those of the missionaries. In 1902, whereas the number of Christian colleges was 37, that of the private colleges was 42. The number of colleges was constantly ascending in scale and from 68 in the year 1882 it rose to 179 in the year 1902 including 9 in Ceylon and 2 in Burma. Out of these institutions there were 138 colleges within British India including 12 colleges for Women education and 11 colleges for the education of the Europeans. The Christian missionaries, being aggrieved by the policy of the Commission and the Government, did not show much interest in higher education. Hence these colleges remained mainly in the hands of the Indians.

At this point, it must be remembered that the establishment of Indian National Congress in 1885 and the National Movement following it, enjoyed unique position in the history of educational progress of the country, There is reference to it in the Calcutta University Commission Report :

"All these thousands of students, two generations of the ablest sons of Bengal, had been taught to study in the English language. Undertaking this study in the first instant because of the practical utility of the language, they had all been forced to drink deeply from the wells of English literature, which is, beyond all others, the literature of liberty. The leaven of the thought of Bacon and Milton, Lock and Burke, Wordsworth and Byron; was working in the minds of Bengal, whose age long ideals had been those of submission and self renunciation not those of freedom and individual initiative. Such ideas, difficult to assimilate with the tradition of the East could not but have formidable and often perturbing results. With the political aspects of those results we are not directly concerned. But political ideas can never be separated from intellectual movements, and the generation after 1882 was to

see the influence of the new currents of thought powerfully reflected in the development of the educational system.”¹

The National Movement thus contributed much to the advancement of education during this period. The quondam high schools developed into colleges. The Indians had fully realized that they could, if anybody, build up their national character themselves. Though colleges and high schools were till then headed by the English Principals or Head Masters and there was dearth of capable Indians, as well as they were considered to be unworthy of such responsibilities, yet intellectual celebrities like R. P. Paranjape illumined the path in this direction too. There were some philanthropic Indian scholars who, instead of accepting Government posts, took the reins of educational institutions into their own hands and made a large contribution to educational expansion. The Ferguson College, Poona was founded by the famous nationalists the late B. G. Tilak, V. K. Chiplonkar and G. G. Agarkar. Sir Surendra Nath Banerjee took the charge of the Ripon College, Calcutta. The Arya Samajist Movement was fully active to bring about mental and ethical renaissance in the country. The Dayanand Anglo Vedic College was established at Lahore in 1886 by the efforts of the Arya Samaj; it soon became one of the most famous colleges of northern India. In 1898, Mrs. Annie Besant founded the Central Hindu College at Benaras later to develop into the present Benaras Hindu University.

Criticism :

With the increase in the number of colleges, that of students too increased enormously, but the standard of education was lowered. The low standard of education can well be attributable to a number of factors—scarcity of funds and good textbooks, inadequate accommodation and inexperienced and inefficient teachers being the chief ones. The tendency of giving

1. Quoted by Dr. Zellner : *Education in India*, p. 96.

priority to bookish knowledge in the students was growing abnormally and their faculty of original thinking was stunted and cramped. According to the views of Albert which he expressed in 1885, the more the education is expanding, the more, the value of the symbol of what it stands for, is falling. Similar views were expressed by certain other educationists of the time at Calcutta that contemporary education was fast producing graduates who could best be termed "mere machines of memory". In fact, whatever was true of Bengal at that time, was applicable, in a large measure, also to other provinces of the country and unfortunately the words hold good even today. Similar warning had been given in 1889 by Lord Lansdowne, Chancellor of Calcutta University. He had observed:

"I am afraid we must not disguise from ourselves that if our schools and colleges continue to educate the youth of India at the present rate, we are likely to hear even more than we do at present of the complaint that we are turning out every year an increasing number of young men whom we have provided with an intellectual equipment admirable in itself but practically useless to them on account of the small number of openings which the professions afford for gentlemen who have received this kind of education."¹

In this way higher education along with its expansion and progress had been producing a class of educated persons who resembled one another physically and mentally like the coins of the same mint, and bore no marks of individual distinction and who behaved like automata-the 'machines of memory' as has been described by some critic. The greatest evil of Indian education i.e. subordination of teaching to examination was planting its foot firmly in Indian system of education. It seemed as though students received education not for the sake of life but for the sake of examination. Hence

1. Quoted by Siqueira, T.N.: *The Education in India*, p. 84, (Oxford University Press) 1939.

the Indian Universities Commission had observed in 1902 : "The greatest evil from which University Education in India suffers is that teaching is subordinate to examination and not examination to teaching." The standard of college education fell abruptly as a result of general expansion of education. It was in this period that commercialization of education took place and is reaching its utmost bounds even today challenging, as it were, the wisdom of all modern educationists of India.

Here it is worthy of note that whereas the standard of knowledge was falling in inverse proportion to the expansion of general education and efficiency of most of the colleges was suffering, it was considered essential in the opinion of some of the prominent leaders of the country that expansion of education was a supreme necessity despite the fall in its standard. Their idea was that education should be available to the general masses instead of remaining confined only to the people of upper strata of society so that the percentage of literacy might shoot up. Their conjecture was that standard of education and efficiency of colleges could be improved in due course of time, as G. K. Gokhale makes it clear in his address :

"I think, my Lord—and this is a matter of deep conviction with me—that, in the present circumstances of India, all Western education is valuable and useful. If it is the highest that under the circumstances is possible, so much the better. But even if it is not the highest, it must not on that account be rejected. I believe that the life of a people, whether in the political or social or industrial or intellectual field, is an organic whole.....To my mind, the greatest work of Western education in the present state of India is not so much the encouragement of learning as the liberation of the Indian mind from the thralldom of old-world ideas, and the assimilation of all that is highest and best in the life and thought and character of the West. For this purpose not only the highest but all Western education is useful."¹ We end our observations about the Indian Universities of 19th century with the words :

1. *Gokhale's speeches* : pp. 234-35 (Ed. 1920)

"It may be said that the Universities were too narrow in their scope and that they interpreted the functions of higher education in too narrow a manner. It may also be argued against them that they failed to encourage research and original thinking and that they did not produce great scholars and scientists. But in this connection we must not forget that they were founded with quite other aims and that those who were responsible for bringing them into existence wanted something other than what their later critics would desire."¹

Secondary Education :

During this period, secondary education attained a high level of progress. After the publication of the Commission's report, speed of progress was fast for a decade. The number of secondary schools in the year 1882 was 3,916 rising to 5,124 in 1902 and the number of students too rose from 214,677 to 590,129. Private enterprise in this field was much encouraged. The Education Department, contrary to the suggestions of the Commission concentrated its efforts anew on secondary education. It naturally cramped the expected and desirable growth of primary education.

From amongst the secondary schools, some of them were receiving grant-in-aid, yet others were dragging on their existence with the income from fees and small subscriptions. The condition of these institutions was very wretched. The Education Department too could not interfere with their affairs.

The Commission had provided education in some of the industrial and commercial subjects under course 'B'; but by the end of 19th century, these optional subjects could not enjoy popularity and still the Matriculation examination was dominant in the sphere of secondary education. It is, however, true that nearly all the provincial governments had included practical education in some measure in the curricula. The Madras Government in 1888, had started technical curriculum in the institutions. In 1897, the Bombay Government had

1. A. N. Basu : *University Education in India* (Past and Present), p. 44.

started the 'School Leaving Certificate', examination passing in which could make the candidate eligible for University education. In the 'School Final Course' of Bombay, subjects such as Physical science, Economics, Agriculture and Manual Training had also been included. An attempt to popularize this examination was made in Bombay by making it compulsory for obtaining State services. In the same way, Allahabad University started the "School Final" examination in the year 1894. The Punjab University started classes for the education of clerks and that of commerce. The Bengal Government too with a view to preparing clerks and engineers, provided for a special kind of education. Almost all the Universities tried to materialize the plans pertaining to this curriculum; but, as has been indicated above, domination of Matriculation examination persisted. In 1902, as many as 23,000 candidates took this examination whereas only 2,000 candidates appeared in the examination of Vocational subjects of the 'B' course.

Thus we find that progress was being made in all directions of secondary education. But it is a deplorable fact that owing to the uncertain policy of the Commission with regard to the medium of instruction, mother tongue could not be employed as medium in any province. This did a lot of harm and the progress of provincial languages was dealt a severe blow. Moreover, English language dominated the field of secondary education and it seems as though the aim of education remained only learning of English. This stunted the free intellectual growth of the pupils since they had to devote much more time to the understanding of a foreign language than to the grasping of the subject proper. In spite of that the students lacked self-confidence as regards their understanding of the subject. This naturally resulted the cramped growth of their intellect.

Primary Education :

It has already been pointed out that the Commission had recommended the establishment of Municipalities in Indian towns and District Boards for rural areas on the pattern of

country councils of England for the sake of primary education and placed it under their supervision. This arrangement contributed to the expansion of primary education to some extent but the results could not meet cherished expectations. The rights and duties of these Local Boards were codified. Indigenous schools which had survived through centuries and were in a wretched state were also handed over to the Local Boards. It is true, however, that where Boards were not granted this right owing to the backwardness of the people, there state institutions were started.

Rules were drawn up concerning the expenditure to be met by the Local Boards on primary education and it was directed that the income of the Boards under educational heads be spent on primary education exclusively. The provincial governments framed regulations with respect to granting aid to the Local Boards. The Bombay government consented to pay half as much as Local bodies assigned to primary education. The Madras Government announced to spend five per cent of their total revenue on educational purposes. Similarly, Bengal, United Provinces, the Punjab, Assam and Central Province encouraged primary education by framing rules about grant-in-aid to Local Boards. All the provincial governments rendered the rules of grant-in-aid more suitable for primary education through proper amendments in them.

Here it should be admitted lamentably that the English adopted in India a policy which shook the very foundation of village system and shattered their entire social, economic and cultural fabric. A quite new centralised administrative system was imposed upon the villages of India and consequently they were rendered quite lifeless units of Central and Provincial governments and the policy about them was formulated by the Central Government. The collapse of these rural democratic units adversely affected the indigenous institutions. There was maximum control of the Government upon education. Thus by the end of the close of the 19th century came to an unhappy end the indigenous educational system, which had flowed on from

times immemorial. Some schools went out of existence to owing the negligence of state officials, some merged themselves into state institutions and thus lost their individual identity and still some of them were wiped out of existence being the victim of unhealthy rivalry of stronger state institutions. The patrons of these rural institutions also left the villages. The growing poverty of the villagers, diverting away their attention from education and spiritual attainments compelled them to devote their energies to the struggle for existence. Several middle class people engaged either in trade or agriculture, flocked to the cities in search of employment. Thus villages were deserted and the patronage of the village schools went out of existence and the entire fabric of indigenous educational system was shattered to pieces.

The roots of primary education of modern type went consequently deeper into the soil of the country. The Local Boards increased their expenditure on primary education during this period; but the policy of the government was practically to neglect primary education. The government did not enhance expenses upon it. For example, Government expenditure on primary education in 1901-02 was Rs. 16.92 lakhs against Rs. 16.77 in 1881-82. This goes to prove that Government was not sincere to encourage primary education. The expenses of Local Boards upon primary education rose from Rs. 24.9 lakhs in 1882 to Rs. 46.1 lakhs in 1902. But considering the population and illiteracy of India these funds were quite inadequate for the advancement of primary education.

Generally financial position of these Boards was precarious and their management inefficient. But while the primary education made vertical progress appreciably owing to good supervision and better teaching, it proceeded at a snail's pace horizontally. Between 1885-86 and 1901-02 the increase in the number of pupils was only 6,60,000 as compared to nearly 20,00,000 between 1870-71 and 1885-86. Towards the close of the 19th century, the progress of primary education was slow when its expansion was carried on in the interior parts

of the country. Only efficient schools could survive the struggle. This elevated the standard of education, no doubt but its growth was seriously hampered.

Missionary Enterprise :

After the publication of the Hunter Commission's report, the Christian missionaries were sadly disillusioned about their anticipated domination of education amongst the private enterprise and their eventual success in the religious conversion of the Indians through education. As a matter of fact, they felt very much disappointed on this score. They consequently changed their educational policy. They devoted their attention solely to mass education by withdrawing themselves from higher education and started their missionary work of propagating their Christian doctrine amongst the aboriginal tribes and people of hilly regions. Their efforts have been crowned with success in this direction and in fact, there has been a phenomenal increase in Christian population in India during the last sixty years. They also maintained some good colleges and high schools for the education of Indian Christians. During this period, they started some new colleges as Indian Christian College, Indore (1884); Murray College, Sialkot (1889); Christ Church College, Kanpur (1892); and Gordon College, Rawalpindi (1895). It was during this period that the missionaries fully realized that giving education in schools was not identical with the work of propagating religion.

(C) Educational Policy of Lord Curzon

Introductory :

The dawn of 20th century shall ever remain memorable in the history of Indian education. It was a time when a strong wave of national awakening had overwhelmed the masses. A keen consciousness and love for their culture, civilization and literature had been engendered in the hearts of the great Indian people. The awakening favourably influenced educational system of the country. The Indians began to realize that their education should be of a national character. It was under

these circumstances that Lord Curzon came to India in 1899 as the Viceroy of the country. It is said of him that he had all the attributes of Lord Dalhousie. Just as Lord Dalhousie had displeased the Indian masses, similarly Lord Curzon's temperament could not be in harmony with that of Indian people. Soon after his arrival, Lord Curzon intended introducing certain reforms which aroused suspicion in the minds of the Indians. Mr. Amar Nath Basu opines about Curzon as follows: "By temperament he was a benevolent autocrat, and by training a diehard imperialist with implicit faith in a strong rule. He was also the arch-priest of centralization and efficiency." The state of education at that time was not all satisfactory. "The Period from 1897 to 1902 is the most stagnant in the annals of Indian education; the increase of pupils was small, the number of institutions declined. The time was one of calamity—two severe famines and a widespread epidemic of plague."¹

At his arrival in India, Lord Curzon called a secret conference at Simla in September, 1901 participated only by provincial Directors of Public Instruction. Curzon himself presided over the deliberations of the Conference. Here the Viceroy exchanged views with the members of the Conference on all problems ranging from those of primary education to those of University education. He enunciated his own educational policy according to which Government's control was to increase in educational sphere. There was no representation of the Indians in this conference. Hence the proceedings of the conference were regarded with suspicion and distrust by educated Indian people. The Christian missionaries, on the other hand, had been invited to the conference. Lord Curzon had simply followed a long-standing tradition; but times were changed now.

The natural result of Curzon's policy was that national consciousness gathered more momentum. In 1902 'The Indian

1. *Progress of Education in India*, 1912—17, Seventh Quinquennial Review, Vol. 1, p. 22.

Universities Commission' was appointed and in the year 1904 Government resolutions with regard to educational policy were published. In 1904, the Indian Universities Act was passed. However, in 1905 Lord Curzon resigned owing to certain differences of opinion with Lord Kitchner and returned to England. Here will be given in brief certain educational reforms introduced by Lord Curzon.

The University Commission (1902):

The University Commission was appointed on January 27, 1902 and they submitted report in June of the same year. Verily, University education badly needed overhauling and improvement. After their establishment, nothing had been done in the direction of their improvement. During the interval, the number of Colleges and Secondary schools had increased enormously and the Universities lay groaning under their burden. The London University had been re-organised in 1818. Hence it was thought essential that some improvement should be introduced in the organisation, administration and *modus operandi* of Indian Universities.

Indian Universities, it should be noted, had been founded on the pattern of the London University. But experience had proved that the Universities which functioned merely as examining bodies were not much beneficial. Accordingly the London University had been reformed. In India too, it began to be realized that there was no need of such Universities as confine their functions to the conducting of examinations and conferring degrees. As regards the syllabus, it was considered that mere bookish learning was not sufficient and practically of no use. The demand of the hour was to provide for vocational and industrial education so that education might fulfil its true aim by being useful for practical life. The purpose of the Indian Universities Commission was formulated as follows:

"To inquire into the conditions and prospects of the Universities established in British India, to consider and report

upon any proposals which have been or may be made for improving their constitution and working, and to recommend to the Governor-General-in-Council such measures as may tend to elevate the standard of University teaching and to promote the advancement of learning.”¹

It was, indeed, unfortunate that Lord Curzon did not include any Indian representative in this Commission like Simla Conference. Sentiments of the Indians were grievously hurt by this attitude. They thought that the Government wanted to crush the growing spirit of national consciousness by stemming the rising tide of it. Though after some time, the names of Gurudas Banerjee and Syed Hassan Bilgrami were included in the Commission, yet it could not heal up the psychological wound that had been inflicted upon the sentiments of the people.

The Commission put forth many suggestions in connection with improvement in the administration and education of universities. The recommendations of the Commission can briefly be put thus :

- (i) The reorganisation of the administration of Universities
- (ii) A much more strict and systematic supervision of the affiliated colleges by the University, and the imposition of more exacting conditions of a affiliation.
- (iii) A much closer attention to the conditions under which students live and work.
- (iv) The assumption of teaching functions by the University within defined limits.
- (v) Substantial changes in curricula, and in the methods of examination.

These very recommendations formed the basis of Indian Universities Act of 1904 a reference to which would be made in the following pages. As we see, the object of this Commission was not to introduce any revolutionary changes, but, on the other hand, it was to reorganise and strengthen the existing

system. The Commission, by fixing the minimum rate of fees and abolishing the Intermediate colleges of lower order, had invited opposition at the hands of some Indians. It is, however, true that the Commission made very valuable suggestions to stabilize the universities and make them stand on a firmer footing by organising the scattered elements thereof. If the Indians had not developed a psychological aversion to the policy of Lord Curzon, these recommendations would readily have been accepted; but times were fast changing.

Government Resolution and Educational Policy (1904) :

On March 11, 1904, Lord Curzon published his educational policy in the form of a Government Resolution. It was a very significant resolution. The defects in the Indian educational system were minutely analysed and put forth clearly in the Resolution. Many of those defects persist even today and are ungainly spots on the fair face of Indian education. It was stated in the Resolution that "the shortcomings of the present system in point of quantity are well-known. Four out of five villages are without a school. Three boys out of four grow up without education and only one girl in forty attends any kind of school." As regards the quality of education, the following charges were levied against the system :

- (i) That the higher education is pursued with too exclusive a view to entering government service; that its scope is thus unduly narrowed and that those who fail to obtain employment under the government are ill-fitted for other pursuits.
- (ii) That excessive prominence is given to examinations.
- (iii) That the courses of study are too purely literary in character.
- (iv) That the schools and colleges train the intelligence of the students too little and their memory too much, so that mechanical repetition takes the place of sound learning.

- (v) That in the pursuit of English education the cultivation of the vernaculars is neglected.
- (vi) That technical education is being neglected, whatever little technical education is given, is meant only to train people for a few high posts under government. In fact, there is need of such technical education as may be useful for general masses and may bring about economical development of the country.

According to the Resolution, it was thought essential that more useful Agricultural colleges should be established and that Indian crafts and industries should also be developed. Emphasis was laid upon the training of teachers in large numbers. The Resolution did not overlook women education and it was recommended that the Government should spend more on the education of women and for the fulfilment of this aim, Government should establish more training schools for women teachers and model schools for girls. The need of increasing the number of inspectors for the efficient supervision of these schools was also stressed by the Resolution.

Thus this Resolution announced the educational policy of Government after having fully examined the state of primary, secondary and University education.

With regard to primary education, it was admitted in the Resolution that despite expansion, it was insufficient in view of the vast population of the country. It was also confessed that Government had neglected it in favour of secondary education. Expansion of primary education was to be considered to be the prime concern of the Government and the resolution put forth certain suggestions for its improvement. Firstly, it was realised that a clear-cut financial policy should be followed in the sphere of primary education. Major portion of revenue should go to education. The Local Boards were directed to spend the educational funds exclusively on primary education instead of higher education. Secondly, method of teaching should be simplified and rendered more practical. Thirdly, the salary of teachers should be increased.

Concerning Secondary education, the Resolution commented that whereas secondary education had made satisfactory progress, there had been a mushroom growth of such schools as had no capable teachers, sufficient furniture, adequate library and proper building etc. Standard of teaching and efficiency of work had also declined. Hence recommendations to raise the standard of these institutions through proper inspection, control and grant-in-aid, were made by the Resolution. The rules concerning recognition and grant-in-aid were tightened and along with it, these pertaining to fees, number of students, hostels, scientific equipment, and the appointment of capable teachers were also drawn up, failing which students of these institutions were not to be admitted to the Universities or allowed to appear in competitive examinations. Indian consensus of opinion was against these rules and it vehemently arraigned their strictness and severity. The Government was accused of following political chicanery by attempting to hinder the growth of education and closing those institutions which were the veritable fountain-head of national awakening.

Recommendations were made with regard to an improvement in the curriculum of secondary education. The most important question—that of medium of instruction was raised. It was observed “English has no place and should have no place in the scheme of primary education. As a general rule, a child should not be allowed to learn English as a language until he has made some progress in the primary stages of instruction and has received a thorough grounding in his mother tongue.” Therefore, it was accepted that a child should begin his study of English language at the attainment of thirteen years of age. The use of mother tongue as medium of instruction at secondary stage of education was stressed emphatically. “If the educated classes neglect the cultivation of their own languages, these will assuredly sink to the level of mere colloquial dialects possessing no literature worthy of the name.”

The Resolution sought to analyse succinctly the defects of University education too, though this problem had been transferred to Universities Commission. Yet it threw some light upon their mode of examinations, size of the Senate and powers of the Syndicate.

The foregoing account clearly indicates that Lord Curzon had given a thorough and correct analysis of the forte as well as weaknesses of contemporary Indian education, "but unfortunately though the diagnosis was correct the remedy suggested was neither appropriate nor opportune. Lord Curzon was right in many of the things he said; but it was the way in which he wanted to reform that raised grave suspicions in the minds of educated Indians. They thought that this reform move comouflaged some deep political motives."¹

Indian Universities Act (1904)

It has been pointed out that Indian Universities Commission had been appointed in the year 1902. Having introduced certain amendments in the recommendations of the Commission, the Imperial Legislative Council passed an Act named 'Indian Universities Act' which came into force on March 21st, 1904. The Act incorporated most of the recommendations of the Commission. Though it was vehemently opposed by all the Indians especially by G. K. Gokhale who attacked it right and left, yet it was passed by the majority of council members.

This Act introduced certain important changes in the organisation and administration of the Universities. These changes can be placed under seven categories.

(i) The functions of a University were enlarged. They were empowered to appoint their own professors and lecturers and to provide facilities for research work.

(ii) Second important change introduced by this Act was that of limiting the size of the Senate. The Act of Incorporation (1857) provided that Fellows of Universities were to be

appointed by the Government for life. But during the last fifty years the size of the Senate had bloated owing to the injudicious exercise of this right. This Act prescribed that the number of Fellows of a University should not exceed 100 and fall below 50. The term of their office was curtailed to a period of five years instead of for life.

(iii) The third change brought about by the Act was the introduction of the system of election. The number of elected Fellows was fixed at 20 for the Universities of Bombay, Madras and Calcutta and 15 for the rest two.

(iv) Statutory recognition was granted to the Syndicate with due representation of University teachers on them.

(v) The fifth change introduced by the Act was that rules pertaining to affiliation of colleges to a University were tightened and it was provided that a regularly periodical inspection of the affiliated college should be made by the Syndicate in order to ensure a proper standard of efficiency.

(vi) Powers regarding the rules to be framed by the Senate were vested in Government. Heretofore, this power was enjoyed by the Senate exclusively subject to the approval of the State. The Indian Universities Act of 1904 provided that while approving the regulations framed by the Senate, Government might, if necessary, effect certain additions and alterations and even frame regulations itself in case the Senate failed to do within a specific period.

(vii) Lastly, the Governor-General-in-Council was authorised by the Act to define the territorial limits of the Universities. In the year 1857, this point was on carpet and was left moot at that time resulting unavoidably in certain anomalous activities. For instance, some colleges were affiliated to two universities, while some others were situated within the sphere of jurisdiction of one University but affiliated to another, so on and so forth. Section 27 of this Act, hence laid down that "the Governor-General-in-Council may, by general or special order, define the territorial limits within

which, and specify the colleges in respect of which, any powers conferred by or under the Act of Incorporation or this Act shall be exercised."

Indian Opinion :

It has been pointed out above that the Indian Universities Act had met a vehement opposition in the Imperial Legislative Council. Late Mr. G. K. Gokhale, an eminent member of the Legislative Council had voiced the Indian opinion about the Act through his historic speeches. In fact, when Lord Curzon had made the announcement concerning the improvement in University education in the very beginning, India had welcomed it heartily. But the sincerity of Lord Curzon's overtures pertaining to educational reforms began to be viewed with suspicion and distrust owing to certain factors such as non-representation of the Indian educationists on Simla conference, inclusion of Dr. Miller (Principal of Christian College, Madras) in the Conference and keeping of the decisions taken in Simla Conference quite secret from the Indians. They feared that Government wanted to vest all authority about Indian education in the hands of the European educationists. This fear proved to be quite baseless in course of time, as the representation of the Indians on the Senates of the Universities was greater than that of the Europeans. This partly explains the slackness of opposition on the part of the Indians in future.

Besides, the negligent attitude shown by the Government towards the Indian representation on the Indian Universities Commission, inclusion of Justice Gurudas Banerjee and Syed Hassan Bilgrami in it as a result of an afterthought, and the hurried manner in which Report had been submitted, were some of such activities as aroused suspicion in the minds of the Indian people. Whatever hopes they had built on the proposed reforms, were now totally frustrated. They felt that they were "to have only a perpetuation of the narrow, bigoted and inexpensive rule of experts."

The principle of election was cordially welcomed , but the elected posts were considered to be insufficient in number. The Indians had looked askance at the policy of fixing the number of Fellows and feared that the Government wanted the majority of the Europeans in the Senate. The strictness of the conditions of affiliation was strongly opposed, because it was felt that the Government wanted to crush all private enterprise in the sphere of higher education. But the strongest opposition was invited by that policy through which the Government sought to interfere with the regulations framed by the Senate; and thereby conspired to usurp the control of internal affairs of the Universities. Their internal fear was that the Government desired to check the growth of higher education by exercising utmost control over it. In fact, this opposition raged in educational field for a considerably long period of time eventually to come to an end in 1921.

Criticism :

Thus it is clear that the Indian Universities Act with its virtues and limitations brought about many an admirable improvement in the sphere of higher Indian education. Administration of the Universities was rendered more active and efficient. Some Universities undertook teaching functions as well. Libraries were established in sufficiently good number. Colleges working inefficiently were either improved to a better status or collapsed completely. The size of senate was defined and statutory recognition was granted to the Syndicates. The fear that private enterprise would be dealt a severe blow, proved to be quite vain and baseless. Though, the number of colleges declined between 1904 and 1912 owing to the strictness of conditions of affiliation, yet the number of students in them marked a constantly upward trend. In 1902, the number of affiliated colleges was 192 which sank to 174 in the year 1907. But it did not affect the number of students. On the whole, it must be admitted that efficiency of colleges improved and the standard of education rose to higher level.

No better words can convey an account of the defects of the Indian Universities Act than the following. "It did nothing to overhaul the system of University education and to put it on a proper basis; it did not create new universities though these were hardly needed; and finally, it gave so much control to government in the administration of the university that the Calcutta University Commission described the Indian Universities as the most completely governmental universities in the world."¹

Conclusion :

Education in India made a marked progress from Hunter Commission to the period of Lord Curzon. The Hunter Commission had given primary importance to elementary and secondary education, while the Universities Commission confined itself mainly to University education. During this period Indian education appeared in its modern form and it seemed to emerge in its final shape. The object of Hunter Commission was to expand education and make it available for the general masses. The aim of Indian Universities Commission and Indian Universities Act, on the other hand, was to control, reorganise and stabilize higher education. Lord Curzon inspite of his good intentions, could not win the confidence and faith of the Indians. The public opinion condemned his policy of State control over education. Had the temperament of Lord Curzon been according to the liking of Indian people, and had they not grown suspicious about his political motives, the credit of the improvement in education would surely have gone to him.

The victory of Japan in the war between Russia and Japan had kindled national sentiments in the hearts of the Indian people only to be fanned by the partition of Bengal by Lord Curzon. This act on the part of Lord Curzon struck a severe blow at the roots of British rule in India. The tide of 'Swade-

1. Nurullah and Naik : *History of Education in India*, p. 204, (1943 ed.)

shi Movement' in the country brought an inspiring message of nationalism to the masses. It is, however, true that Lord Curzon's schemes of introducing improvement in Indian education created a new awakening and inspiration in educational field. Indian people learnt to view the educational plans of the Government critically. Besides, Lord Curzon's announcement which incorporated the threat of inflicting severe punishment upon those students who would take part in the National Movement, proved extremely beneficial for engendering national consciousness amongst the masses.

CHAPTER XIII
THE IMPACT OF SWADESHI MOVEMENT ON
EDUCATION
(1905-1920)

(A) The Swadeshi Movement

Effect of the Swadeshi Movement :

The educational policy of Lord Curzon had displeased the national leaders. His educational reforms were not wholly immune from certain ulterior political motives. Hence, it was natural on the part of national leaders not to have overlooked it. The sequel of the warfare between Russia and Japan had evidently proved that Asiatic civilization too held a unique position in the world. It gave much inspiration to the national sentiments of the Indian people. The natural result of it was that a keen curiosity was engendered in the hearts of the Indians to make a close study of the Japanese system of education. A Government report on Japanese system of education was published and many Indian scholars went to Japan for the sake of education. Besides this Report, another periodical Report "The Education System of Japan" was also published from Calcutta in year 1906. The literature of these reports inspired the Indian youth with revolutionary sentiments and they agitated to bring about educational reforms in the country.

India, during this period was much influenced by the events occurring in other parts of the Continent. In 1905, the Constitutional monarchy had been established in Persia. The movements for representative government were gradually heading towards success in Turkey and China. Some time prior to that, the Anti-Partition Movement had been rampant in Bengal. All these movements broke out in the form of the

'Swadeshi Movement' in the country. The Bengal Province pioneered the Movement in 1905 and eventually the entire country came under its influence.

The fundamental principle underlying the Movement was the complete boycott of foreign goods. The consumption of the countrymade goods in place of foreign goods diverted the attention of the people towards industrial education and consequently the high ranking leaders of the country began to imagine and form plans for the propagation of national education. This Movement led to the establishment of a body known as 'The National Council of Education.' The prominent leaders of this Movement were Sir Gurudas Banerjee, Rash Behari Ghosh and Dr. Ravindra Nath Tagore. The Council chalked out a detailed scheme for national education ranging from primary to University education. The Council also founded a National College at Calcutta the first principal whereof was Sri Aurobindo. A subscription of lakhs of rupees was raised within a short space of time. Besides, a technical Institute, ultimately developing itself into the Jadabpur College of Engineering and Technology, was founded at Calcutta. Soon there spread a network of innumerable national schools throughout Bengal. In these schools, education in useful subjects was imparted through the medium of the vernacular language. In other parts of the country too, several schools were started. Again, some *Gurukulas* too were established for the sake of regenerating and reviving ancient Indian culture and civilization.

As a matter of fact, it was the first movement of its kind directed to bring about reforms in the educational system of the country. But dullness crept into the movement for national education with the slackness in the Swadeshi Movement. The National College was closed down and with it other institutions too were wiped out of existence gradually. Only the Jabalpur Technical College survived as a souvenir of the glorious Movement. Its existence is an eloquent proof of

the fact that there was an extreme demand of industrial education in the country at that time. In reality, this movement itself was politico-economic in nature. A strong rising tide of educational reform had, as it were, overwhelmed the entire country. The Vedic hymns chanted by the pupils in the Gurukulas at Vrindaban and Haridwar sent forth the message of ancient glory of India while the Brahmacharis of Shanti Niketan were learning at the feet of the supreme poet-philosopher Ravindra Nath Tagore, Oriental philosophy—one of the most famous philosophic systems of the world. G. K. Gokhale's famous speeches in the Imperial Legislative Council were voicing the opinion of Indian masses.

Another important event of the period is the establishment of the Muslim League in 1906. It was founded by certain wealthy and educated Mohammedans with a view to safeguarding their political and economic interests. Lord Minto succeeded to Lord Curzon as Viceroy of India. He engendered communal feelings amongst the two important races of the country—Hindus and Muslims. The promulgation of Minto-Morley Reforms in 1909, besides bringing about constitutional changes in the political and social conditions, also influenced the contemporary educational system of the country. The policy of communalism found a great patron in the British Government. Consequently, the Muslim leaders raised an agitation for the sake of the establishment of separate schools, university and reservation of seats for Muslim teachers in Government institutions. Thus it is evident that educational atmosphere was vitiated by communalism proving an execrable curse later on.

Gokhale's Bill :

Owing to the educational policy adopted by the Government in 1904, primary education made considerable progress in the country; but the demand for it was increasing from day to day with the growing population of India. The Swadeshi Movement and the resultant political awakening had

drawn the attention of the country to an important issue i. e. the education of the general masses, and made the people keenly interested in it. At that time the average literacy in the country was 6 per cent, a very low average indeed—and out of all the children of school-going age only 23.8 percent male children and 2.7 female children attended schools.

Under these circumstances Sri Gopal Krishna Gokhale invited the attention of the Government and public towards this direction and put forth the demand of free and compulsory primary education before the Government. He had warned the countrymen that illiterate and uneducated countries could never keep pace with other enlightened ones in the race of civilization and culture. Therefore, it was of paramount necessity that the general masses should be educated compulsorily. His Highness of Baroda had made primary education compulsory in his own state in 1906. This revolutionary step inspired people in other parts of the country. On march 19th, 1910, Sri Gokhale moved the following Resolution in the Imperial Legislative Council :

“That this Council recommends that a beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non-officials be appointed at an early date to frame definite proposals.”

According to the contents of the Bill, it was suggested that free and compulsory education be introduced for the boys between the age of 6 and 10 especially in those areas where 33 per-cent male children had already been receiving education. Sri Gokhale had drawn a very elaborate picture of the educational condition of that time and put forth concrete suggestions for its reform. As regards expenditure of the schools, he suggested that it should be shared between the local bodies and the Government in the proportion of 1 : 2. He put the demand for the appointment of a separate Secretary for education along

with the suggestion that a statement describing the progress of education should be included in the Budget Statement.

The resolution was, however, withdrawn by Gokhale on an assurance vouchsafed by the Government about a careful examination of the problem. Still after that, expected progress in primary education was not made. A Department of Education was created under the Government of India in 1910 but education remained entirely in the hands of Provincial Governments. Prior to 1910, education was under Home Department of the Government of India. The Department of Land and Health were also subjoined to Education Department.

Seeing the slow progress in the expansion of elementary education, Gokhale again introduced his private Bill of historic importance on March 16th, 1911. The Bill was purely private in nature, simple and humble. The object of the Bill was "to provide for the gradual introduction of the principle of compulsion into the elementary educational system of the country." In the first place, the Act was to be applied to the areas of those local Boards where boys and girls were already attending the schools in certain specific percentage. This percentage was to be determined by the Governor-General-in-Council. Further the Local Boards were fully empowered to enforce the Act only subject to the previous approval of the Government concerned. The Local Boards were permitted to levy educational cess. It was made incumbent on the guardians of the boys between 6 and 10 years of age to place their wards in schools. This rule was later on to be applied to girls as well. The provision was made for the punishment of the guardians if they failed to comply with the attendance rules with regard to their wards. The Bill also referred to the grants-in-aid to be sanctioned by the Provincial Governments to the Local Boards for the expenditure on the maintenance of the schools. In fact, the economic aspect of the Bill was to be held responsible for its acceptance or rejection by the Government.

Therefore, Gokhale tried to clear it in the prefatory part of the Bill in the following words :

"It is obvious that the whole working of this Bill must depend, in the first instance, upon the share, which the Government is prepared to bear, of the cost of compulsory education, wherever it is introduced. I find that in England, the Parliamentary grants cover about two-thirds of the total expenditure on elementary schools. In Scotland, it amounts to more than that proportion whereas in Ireland it meets practically the whole cost. I think that we are entitled to ask that, in India, at least two-third of the total expenditure should be borne by the State."¹

The Bill having been prepared, it was circulated among the local governments, universities and some private bodies with a view to inviting opinions on it. At the conclusion of a fierce debate on the Bill for two days in the Council, it was ultimately turned down by 38 votes to 13. The opposition came from the directions of the government officials and some land-lords who in order to prove their allegiance to their white masters, dealt a severe blow to the educational progress of the country. It is a deplorable thing that Government did not design to accept even such an humble Bill. The arguments directed against the Bill were really quite meaningless and preposterous. For instance it was argued by the opposition that the step was unnecessary and immature. It was also urged that public opinion was running counter to the Principle of compulsion in education and that it was against educational principles as well. Further, provincial governments were quoted as being against compulsory education. Ultimately on the pretexts that the educated class was against it, that local Boards would not levy further cess for the purpose and that system involved many a difficulty from the viewpoint of organisation and administration, the Government turned the Bill down outright. Sri Gokhale

1. *Gokhale's Speech* (1920 Ed.), pp. 618-19.

who was, however, determined not to give in, wanted it to be submitted to a Select Committee of 15 members, but all in vain. Sir Harcourt Butler, a Government spokesman, was the chief antagonist of the Bill. He argued that the country was not prepared for that reform. Gokhale put forth his incontrovertible arguments through his fluent oratory but he had to meet disappointment, yet it was a glorious defeat.

There is, however, no doubt about the fact that in spite of the rejection of the Bill, Government followed practically the Principles embodied in the Bill of Gokhale. Most of the educated people of India began to realize the necessity of free and compulsory education. A Department of Education was created under the Central Government. The movement for elementary education advanced rapidly in the country. In N. W. Frontier Province, the elementary education was made free in 1912. In United Provinces, the Punjab, Assam and Central Province too it was introduced widely at a nominal rate of fees.

Educational Policy of India in 1913 :

The demand for education growing popular from day to day, Government felt it necessary to revise their educational Policy. Having rejected the Bill promulgated by Sri Gokhale, the Government considered it imperative to announce their own policy. Again, following the Delhi Durbar on December 12, 1911, certain important administrative changes took place in the country. The annulment of partition of Bengal was announced by the King himself. Therefore, in order to make comprehensive survey and study in the field of education, the Government of India passed the Resolution on Educational Policy on February 21st., 1913.

The following are the recommendations of the Resolution :

- (i) There should be sufficient expansion of lower primary schools, where along with education in the three R's, children should be taught drawing, knowledge of the village map, nature study and physical exercise.

- (ii) Simultaneously upper primary schools should be opened at the proper places and if need be, the lower primary schools should be raised to the status of upper primary schools.
- (iii) The local Boards schools should be established in place of private aided schools and that the Maktabas and Pathshalas should adequately be subsidised. The inspection and management of private schools should be made more efficient.
- (iv) In most of the parts of India, it is not practicable that separate curricula for rural and urban schools can be prescribed, but in the urban schools there is sufficient scope for teaching Geography and school excursion etc.
- (v) The teachers may well be drawn from the same class to which students belong. They should have passed vernacular middle examination and received one year's training. Provision should be made for repetition and improvement courses for the teachers of primary education during vacations.
- (vi) A trained teacher should get a salary not less than Rs. 12/- p.m. Again there should be provision for his increment in salary, pension and Provident Fund.
- (vii) No teacher should be required to teach more than 50 students. The number of students under one teacher should generally range between 30 and 40.
- (viii) Improvement should be made in the condition of Middle or Secondary Vernacular Schools and their number should be increased.
- (ix) Schools should be housed in sanitary, spacious but inexpensive buildings.
- (x) Besides elementary education, emphasis was laid on the education of women too. Suggestions were put forth concerning special curriculum of practical utility for girls. It was clearly stated in the Resolu-

tion that too much importance should not be attached to examinations in the education of girls. Number of women teachers and inspectors should also be increased.

- (xi) Complete withdrawal of the State from the sphere of secondary education was criticised in the Resolution. Besides further establishment of state institutions was proposed to be stopped. Existing institutions should continue to serve as models and proper grants-in-aid should be sanctioned to private institutions. An improvement in the mode of examination and curriculum was also recommended.
- (xii) The Resolution provided for the expansion in University education. The existence of 5 Universities and 185 colleges was considered to be insufficient in view of the vast need and demands of the country. Besides this, owing to certain defects having crept into the regulation in force since 1904 whereby Universities had been empowered to grant recognition to high schools, the Resolution suggested that Universities and high schools should be assigned distinct spheres of activities. Hence the Universities should be relieved of the responsibility of granting recognition to high schools and they should be kept under provincial governments. The establishment of teaching universities was suggested by emphasising the separation of the two junctions of the Universities - teaching and examining. Again recommendations were made concerning the inclusion of subjects of industrial importance in the curriculum and provision of facilities to the students desirous of prosecuting research work. Further the Resolution put forth certain valuable suggestions pertaining to the character formation of students and hostel-life.

Criticism :

When we consider the above mentioned suggestions and recommendations, it becomes quite evident that the controversy pertaining to quality and quantity which had heretofore confined itself to secondary and collegiate education had entered now the sphere of primary education too. It is however, a truism that whereas the Government desired improvement in the quality of education, it was also mindful, as is clear from the suggestions of the resolution, of its expansion.

These suggestions are significant enough in the fields of secondary and University education. The credit of all-round development in education between the years 1913 and 1921, can legitimately be claimed by the Resolution. It is true that outbreak of World War Ist in 1914 and India's participation in it forced the suggestion of the Resolution of 1913 to achieve only a partial success. At the close of war in 1917, the Government of India appointed a Commission to inquire into the educational conditions of the Calcutta University. This Commission holds a very important place in the history of Indian education.

(B) The Calcutta University Commission (1917)

Appointment :

Prior to the outbreak of the World War I, the Government of India had proposed to appoint University Commission under the presidentship of Lord Haldane, but on account of the War and reluctance of Lord Haldane to accept presidentship, it could not be materialized. At the conclusion of War in 1917, the Government appointed a small but powerful Commission. The object of the Commission was "to inquire into the condition and prospects of the University of Calcutta and to consider the question of a constructive policy in relation to the question it presents."

On September 14, 1917, the Government of India, through a Resolution appointed the Calcutta University Commission.

Dr. Michael Sadler, the Vice-chancellor of the Leeds University, was appointed its Chairman. This is why it goes by the name of 'Sadler Commission' in history. Among other members of the Commission, were Dr. Gregory, Prof. Ramsay Muir, Sir Hartog, Mr. Hornell, Dr. Zia Uddin Ahmed and Sir Asutosh Mookerjee. Though the Commission had been appointed to inquire into the educational condition of the Calcutta University, yet it was provided that it could examine the working of other Universities as well for the sake of obtaining comparative knowledge of the Universities. That is why the Commission possesses an India-wide significance and application. After a labour of well nigh 17 months the Commission submitted its report in the year 1919. The report consists of 13 parts and presents a very comprehensive, significant and constructive account of Secondary, Collegiate and University education in India. It, however, does not touch primary education at all; but secondary education which forms the base of University education has thoroughly been surveyed and examined.

Recommendations :

In the opinion of the Commission, there was necessity of fundamental changes in the secondary education for the sake of improving University education. Hence the Commission put forth following suggestions in this respect :

- (i) Intermediate classes should be separate from Universities and a curriculum spreading over three years should be prescribed for the degree of B.A. The stage of admission to the University was to be Intermediate and not Matriculation examination.
- (ii) Intermediate colleges should be established for the sake of achieving the first end. These colleges should conduct teaching in Arts, Science, Medicine, Engineering, Education, Agriculture and Commerce.
- (iii) A separate High School and Intermediate Board should be formed in every province, consisting of

representatives of the Government, Universities, High Schools and Intermediate colleges, for the sake of managing Secondary Education. As regards the Secondary Education, recommendations were made to free the Board from the control of the Department of Education.

Thus the principal aim of the Commission in forming the Board was to free the Universities from the responsibilities of secondary education so that they might devote themselves wholly to higher education and the wide gulf existing between the Universities on the one hand and the Department of Education on the other might be bridged over. The Commission further recommended the use of the mother tongue as medium of instruction in Intermediate colleges.

After that the Commission thoroughly examined the problems of the Calcutta University and reached the conclusion that the size of the University had become abnormally large and that the number of students and colleges affiliated to it had too much increased to be efficiently dealt with under a single University. The Commission put forth three suggestions in this respect.

- (i) There should be established a teaching and residential university at Decca.
- (ii) The teaching resources should be organised in Calcutta in such a way as to create a real teaching university; and
- (iii) The development of affiliated colleges should be in such a way as to ensure the encouragement of gradual rise of University centres at a few places by concentrating all possible resources for higher education on them.

The Commission expressed their general views also upon the internal administration and organisation of the Universities as follows :—

- (i) The teachers of the Universities should be given more powers concerning Universities with a view to removing unnecessary State control over them.
- (ii) Regulations governing the working of Universities should be rendered less rigid.
- (iii) Provision should be made for the institution of Honours courses, as distinct from pass courses for the sake of abler students; the duration of degree course should be three years after the Intermediate stage.
- (iv) As regards the internal administration of the University, a representative Court in place of Senate and a small Executive Council in place of Syndicate should be set up.
- (ii) Appointments to Professorships and Readerships should be made by special Selection Committee including external experts.
- (vi) There should be set up an Academic Council and Board of studies to settle academic questions pertaining to courses of study, examinations, degrees and research work etc.
- (vii) Different Faculties should be created.
- (viii) A full-time and salaried Vice-chancellor should be appointed.
- (ix) The Muslims should be provided all educational facilities in view of their backward state in this field.
- (x) A Director of Physical Training should also be appointed to pay attention to the health and physical welfare of the students.

Besides these major recommendations, the Commission made other recommendations in connection with the training of teachers, vocational education, and proper education in science and technology. It suggested the establishment of the Department of Education in the Universities and inclusion of Education as a subject for the B.A. (pass) and Intermediate course. It also provided for organising 'Purdah Schools' for girls upto the

age 15 or 16 years. It empowered the Calcutta University to institute a 'Special Board of Women's Education' and set up special curriculum according to the educational needs of Women. It also recommended the establishment of an Inter-University Board for co-ordinating the activities of various Indian Universities.

Criticism :

The above were the main recommendations made by the Commission in connection with the improvement of the Calcutta University. They are in fact significant and applicable to the education of the entire country. The Indian Universities proceeded on the way to progress in the light of the recommendations made by the Commission and a new life was infused into the educational system of the country. These suggestions not only envisaged the coming form of future Universities but shaped the existing ones also on new lines. It threw a new light on University education in India and brought it nearer to practical aspects of life. Indian languages were given due recognition and much encouragement was given to research work. The internal administration and organisation of the Universities became much more efficient. As a matter of fact, the Report of the Commission holds good even today with respect to University education. Having thoroughly examined all the aspects of higher education, the Commission put forth its reasonable and constructive suggestions.

On a perusal of the Report, it will be evident that the Commission had been influenced, to some measure, by the Haldane Commission on London University. The organisation of 'University Colleges', 'constituent and incorporated colleges', the 'Academic Council', institution of 'Readership' and 'Halls' for the residence of students in India had been modelled on the recommendations and suggestions of the Haldane Commission on London University.

It is, however, an admitted fact that in spite of the high claim of the Commission, some of its recommendations were premature. The proposed working the Calcutta University on the

pattern of Oxford or Cambridge University was not suitable to the practical needs of the time, howsoever efficient it might be. Transferring of the control over primary education from the Department of Education to the Boards was done earlier than the time was ripe for it. Experimentation in the sphere of Intermediate colleges was also not successful. It is eminently proved by the fact that now many states are realising the need of reorganising Higher Secondary education to enable it to achieve its cherished objects. But all these defects are insignificant and cannot lessen the importance and value of the Report. It was on the lines of its recommendations that residential universities were established at different centres of the country i.e. Mysore, Patna, Benaras, Aligarh, Decca, Lucknow, and Hyderabad, and Secondary and higher education was organised. It will always be regarded as an epoch making Report in the History of Indian Education.

(C) Educational Progress (1905-1920)

(1) The University Education :

The Indian Universities Act of 1904 sought to reorganise the five universities of the country. Senates and Syndicates were constituted anew and term of office of Fellows was fixed for a period of five years only instead of whole life. Besides internal administrative improvements in the Universities, satisfactory amelioration had been effected in the mode of examinations, method of teaching and curriculum. The Universities having been empowered to inspect the affiliated colleges, the standard of education and administrative conditions in these colleges consequently shot higher. Signs of all-round development of colleges were unmistakably manifest. It is, nevertheless, true that owing to the strict control the number of Arts Colleges sank from 145 in 1902 to 140 in the year 1912, but the number of students increased. The number of students in the colleges of Assam and Bengal too increased considerably. In 1910, an Islamia college was founded at Peshawar.

The aim of collegiate education did not remain only obtaining Government services because the number of the educated persons was on the increase in the country. There being no other alternative of employment and earning livelihood, students began to seek refuge in college education and consequently the number shot upward. Owing to the scarcity of technical colleges or those imparting vocational education most of the students sought admission to Arts and Science colleges. Such increase in the number of aimless students was far from being a sign of healthy growth; on the other hand, it was a clear symptom of disease.

Much improvement was to be seen in the financial position of the colleges of this period. The Government had also increased grant-in-aid for them. Formerly the Punjab University received an aid of Rs. 30,000/- per annum for the faculty of Oriental Learning. The State consented to the sanction of an additional annual aid of five lakhs of rupees for the progress of Indian universities. Some specific sum out of it had been earmarked for the expansion of affiliated colleges. During the period between 1907 and 1912, a further annual grant-in-aid of Rs. 2.45 lakhs was sanctioned for the affiliated colleges. Satisfactory increase in the income through fees produced a healthy effect on the financial position of the institutions. Besides this, the Central Government sanctioned a grant of 27.5 lakhs of rupees for the purpose of construction of buildings to house of Senates during the period between the years 1904 and 1912. After 1912 the Government made liberal grants for the construction of buildings.

From the viewpoints of efficiency in the method of teaching and suitability of curriculum, progress consistent with general expectations was achieved. The Act of 1904 had directed the Universities to undertake teaching function. The Calcutta University focussed her attention on the post-graduate teaching. The Bombay University provided for Honours courses. The Universities organised the system of Extension Lectures

by the external experts; and eminent educational celebrities like Sir. T. Holland, Prof. Ramsay Muir, Dr. Daniel Jones and Prof. Armstrong were invited for special talks during winter season. Special provision was made for research work in such subjects as Science, Commerce, Economics and Experimental Psychology.

Following the Resolution of 1913, the Act of 1915 brought the Benaras Hindu University into existence and it began to function well by 1917. The credit of founding this University goes specially to the Late Pt. Madan Mohan Malviya. Following it other universities were established at different places : the Mysore University (1916); the Patna University (1917); the Usmania University, Hyderabad adopting Urdu as medium of higher education (1918) and the Decca, Aligarh and Lucknow Universities (1920). Thus the number of the Universities rose from 5 in 1916 to 12 in 1921. Most of these universities are residential where there is the arrangement for both the residence and education of students.

Thus it is quite evident that the establishment of teaching Universities contributed much to the improvement in the sphere of higher education. In fact the importance of residential Universities for the immense educational requirements of such a vast country as India, cannot be overestimated. But owing to the paucity of funds, the necessity of the existence of affiliating universities, will continue to exist for a long time to come.

(2) Secondary Education :

Owing to the educational policy of Lord Curzon, the State control over secondary education had increased considerably as a result of which efficiency improved though quantity suffered. All sorts of institutions private and government aided ones were given recognition by the Government. Besides the recognition of the Department of Education, that of the University concerned had to be sought if the pupils were to be sent for Matriculation examination. This dyarchical system of administration

impeded the growth of secondary education to a considerable measure.

The Secondary schools were entitled to grant-in aid subject to the recognition of Education Department; the students were eligible to appear in Government Entrance examination and they could also receive government scholarships. At the same time students studying in the unrecognised schools were forbidden to be transferred to recognised ones. This put a check upon unrecognised institutions. In fact, Lord Curzon put the secondary schools under state control entirely by eradicating the long-standing '*Laissez-Faire* policy' in the field of education. These measures were vehemently opposed by the Indian opinion and they were associated with the political stratagems of the Government. The free and unstinted growth of Secondary education in poor and dependent country like India had been obstructed.

The State institutions, it is true enough, were granted liberal financial aid. Nonetheless, it will have to be admitted that the greatest benefit of this policy was the introduction of efficiency and improvement in education, because the unrecognised institutions began to improve their condition with a view to obtaining recognition and State grant-in-aid. Thus between 1904 and 1912, the number of students in secondary schools increased, but satisfactory increase was not brought about in the number of Secondary schools themselves. As a result of educational policy adopted by the State in 1913 the Secondary schools multiplied in number abnormally. The number of pupils was rising to an extent that the pre-existing institutions could not cope with the situation. In the year 1917, the number of state schools was 237 for boys and 20 for girls.

At the same time the issue that the State should either close Government high schools or transfer them to private control so that a vast amount of money might be free to help the expansion of education through private enterprise, became very urgent compelling immediate attention. But this demand still

persist unfulfilled. In each district, there still runs a Government high school which cannot assert any claim for especial treatment from the viewpoint of quality and efficiency. Not only that; it is also a truism to be acknowledged that some of the provincial Governments show preferential treatment towards State schools in comparison to private institutions.

The question of medium of education in Secondary schools had not been settled finally. The vogue of School Final examinations had increased. On account of rigidity and inflexibility and want of choice and variety in the Matriculation curricula, different provincial governments formed the schemes of 'School Final Examinations' to be conducted by the Education Department. The scheme was very popular in Bombay Province. The U. P. government too organised the 'School Leaving Certificate Examination'. Similar schemes were formed in the Punjab, Bengal, Madras, Burma, and Central Province in the year 1911. Education in science and Commerce was also stressed. In 1913, in the Province of Bihar and Orissa, a similar plan was chalked out but it could not be materialized.

(III) Primary Education :

As we have seen, the Government of India had been making plans for the development of primary education since 1854, but expected results had not been achieved in this direction as yet. Towards the close of 19th century, famine and earthquakes had diverted the attention of the Government from education and hence its growth had suffered during that period. In the year 1904, according to the proposal of Lord Curzon, the Government of India conferred "that rapid spread of primary education is one of the foremost duties of the State".

Therefore, introducing improvement in the Local Boards, their efforts were concentrated exclusively on primary education. The effect of Lord Curzon's educational policy was that primary education began to show marks of rapid growth; and innumerable Upper and Lower Primary schools sprang up. The Government of India increased the grant-in aid from

Rs. 40 lakhs in 1905 to 75 lakhs of rupees and in addition to that they consented to pay annual recurrent grant of 35 lakhs of rupees. The natural result of it was that the number of primary schools between 1902 and 1912 was doubled.

The harmful system of "Payment by Results" was annulled in 1905 as a result of the recommendations of the Resolution of 1904 and amendments in the rules of grant-in-aid were introduced. Heretofore, the grant-in-aid was one third of the whole expenditure, but Lord Curzon made one-half of the total sum spent on primary education. This improved both the quality and quantity of primary education. Besides these, Lord Curzon contributed much to the promotion of primary education by improving curriculum and method of teaching as well as through proper training of teachers.

The introduction of compulsory primary education in Baroda State in 1905, political awakening among the masses and the Swadeshi Movement were among the main factors helping the rapid growth of elementary education in the country. The people had begun to realize that they could not progress without raising the percentage of literacy and education. The efforts and the historic Bill of Sri G. K. Gokhale had made the problem of primary education one of magnitudinous importance. Though the Bill had been turned down by the Government, yet she could not ignore the propriety and ever-growing need of elementary education for the public. Hence she extended liberal grants in aid for primary education. The number of children attending primary education grew from 4 lakhs to 5 lakhs between 1907 and 1912. Primary education became free particularly in all the provinces.

When controversy over Gokhale's Bill was raging fiercely, His Majesty King George V, in the Delhi Durbar in the year 1911, announced an annual grant of Rs. 50 lakhs from the Royal Exchequer for primary education considerably helping thereby its rapid growth.

The Educational Resolution of 1913 too gave priority to the mass education in the country. According to its recommendations, most of the Lower Primary schools were developed into Upper primary ones ; and Boards too established more primary schools. Provision was made to improve the condition of the teachers and to provide them training. The result of the educational policy adopted by the Government in 1913 was that primary schools under Boards were established by 1917 nearly in all the provinces viz. Bombay, U. P., Punjab, Madras, Central Province, N. W. Frontier Province and Assam. Separate schools were provided for the girls. Board schools did not make much progress in provinces like Bengal, Bihar, Orissa and Madras. Only private institutions were predominant there. The Bengal Government made the plan of establishing "*Panchayati Schools*" according to which a model school was established for an area of 104 square miles. In U. P. one primary school was to serve an area of 24 square miles.

Thus we see that though primary education made progress in some measure but it was not adequate, and satisfactory. The unfinished work of Sri Gokhale was taken up by Bal Gangadhar Tilak and Vithalbhai Patel. Shri B. G. Tilak put forth the demand for free and compulsory education through his paper '*Kesari*' in very effective and forceful words. By 1917 only 33 percent of the children of school-going age were attending primary schools. During the quinquennium of 1912 and 1917, on average one boy attended school in an area of 8 square miles.

After 1918, elementary education began to progress again in the country. The impediments that had checked its growth during the World War I, had now disappeared. In 1918, the Bombay Government passed "the Bombay Primary Education Act" which authorised the Municipalities to start compulsory education for the boys of the age between 6 and 11 years. Similarly, other Provincial Governments promulgated like

measures and by 1919, the Governments of the Punjab U. P., Bengal and Bihar-Orrissa brought into force the "Primary Education Act". In 1920, Madras and Central Province too followed suit and passed similar Acts.

Conclusion :

The political agitation during this period effected the education in general and primary education particularly. News about Russian Revolution in 1917 travelled to India and it deeply influenced Indian education. Besides all these, education in India had been influenced by multifarious other factors such as, the passing of Rollat Act in 1919 and its vehement opposition and boycott by the Indian masses, atrocities perpetrated by General O. Dyer in Jalianwala Bagh, high prices and unemployment following in the wake of War and the most significant event i. e. 'Non-co-operation Movement' launched by Mahatma Gandhi in 1919-21 etc. Seeing all this agitation and turmoil, the Government of India had realized that "the inevitable result of education in the history and thought of Europe is the desire for self determination; and the demand that now meets us from the educated classes of India is no more than the right and national outcome of the work of a hundred years."¹ All this resulted in Montague-Chelmsford Reforms in 1919 and amendment in Indian constitution. A description of the progress made by education in the light of Montague-Chelmsford reforms will be given in the following pages.

CHAPTER XIV
GROWTH OF EDUCATION AFTER DYARCHY
(1921-37)

(A) Mont-Ford Reforms

Introductory :

In 1917, Mr. Montague visited India with the then Viceroy Lord Chelmsford and having studied the political and constitutional circumstances, submitted their joint Report in 1918. The reforms embodied in the Report were referred to and approved by British Parliament and came into force in 1921. Through an act passed by the Parliament in 1917, Dyarchy was introduced into the provincial administration. Formerly the Central Government used to exercise her control over the provincial governments in matters of issues affecting the whole of the country and appoint different committees and commissions in this connection. In the sphere of education too, the Central Government would introduce new reforms. But Mont-Ford Reforms brought a change in the existing state of affairs. The provincial subjects were divided into two parts : the Reserved and the Transferred. Departments of Health and Education were transferred to the control of provincial ministers. These ministers were responsible to Legislatures. This was the first lesson to Indian Ministers in the field of autonomous rule. Though education was transferred to the control of provincial governments, the Government of India retained under their immediate control, education of certain areas centrally administered viz. N. W. Frontier province, Ajmer Merwara, Coorg, Delhi, Baluchistan etc. The Princes' Colleges and the Universities of Delhi, Aligarh and Banaras remained under the control of Central Government.

The Mont-Ford Reforms pushed the growth of education upward. The Indian Ministers zealously took the reins of the expansion of education in their hands. The provincial Legislative Assemblies too fulfilled readily the demands pertaining to grant-in-aid and undertook the responsibility of spreading education amongst the masses. The responsibilities of Local Boards also increased and primary education was transferred to their hands nearly in all the provinces. It was admitted in Mont-Ford Report concerning the contemporary state of affairs in the following words.

“Our educational policy in the past aimed at satisfying the few who sought after English education, without sufficient thought of the consequences which might issue from not taking care to extend instruction to the many. We have, in fact, created a limited intelligentsia, who desire advance ; and we cannot stay their progress entirely until education has been extended to the masses.....We have not succeeded in making education practical.....We must admit that the educated Indian is a creation peculiarly of our own ; and if we take the credit that is due to us for his strong points, we must admit a similar liability for his weak one.”

Some Obstacles :

The Mont-Ford Reforms introduced dyarchy in provincial administration. The responsibilities of education rested upon the Indian minister, but he did not possess any power thereabout. The subject of finance was treated as Reserved. The Revenue Department was under the control of English ministers who were answerable only to the Governors of their provinces. Under this arrangement the Education Ministers were not free to spend necessary amount on educational plans. This rendered their projects futile and meaningless.

Secondly, the Central Government discontinued to give any portion of their revenue to provincial governments for educational purposes causing thus much financial loss to them.

Thirdly, the powers of Governors were abnormally large and in the words of Dr. Zellner, they used 'Veto' power unexceptionally and they could reject any Bill pertaining to growth of education as 'unnecessary' according to the sweet will.

The fourth complication was that high ranking I. E. S. officials of Education Department were under the direct control of the Secretary of State for India. There would always remain a gulf between the Indian ministers and these officials and they would not look eye to eye with each other upon any issue whatsoever. The result was generally that most of educational plans ended in fiasco. Hence in 1924, recruitment to Indian Education Service was stopped.

Besides, people had no faith in the Constitution of India framed in 1919 owing to national movements. They regarded it as a mere humbug. In some cases, the Educational minister did not duly represent the Indian masses, hence he did not get the support of the Legislature. In the absence of Central control over education, many problems of all India and inter-provincial importance remained unsolved and the Central Government could not formulate any uniform policy pertaining to it. This brought about not only a severance of relation between the Central and provincial governments, so far as education was concerned, but harmonious relations amongst the provincial governments themselves was deteriorated. Thus the Indian education ministers of different provinces working under dyarchical system of administration, had to fight against odds in bringing about improvement in the field of education. Consequently no marked progress could be achieved during this period.

Effect of National Movement :

It has been indicated in the previous chapter that at the end of World War I, the British Government had amply remunerated war services of the Indians in terms of inordinate firing at Jalianwala Bagh, Martial Law in the Punjab, country-wide repression and the constitution of 1919. All these events sti-

mulated national consciousness in the hearts of the Indians. In 1921, Mahatma Gandhi launched the Non-co-operation Movement and many students leaving their schools and colleges joined the Movement. They did not like to receive education in such institutions as imparted education in exotic learning and foreign culture and language and crushed thereby all national sentiments. As such the English schools began to be boycotted openly.

But it was the paramount duty of national leaders to provide proper facilities for the education of such students. Therefore, within a short space of time a number of national schools and *Gurukulas* and *Vidyapiths* (National Universities) sprang up in the country. From amongst these, the *Vidyopiths* at Poona, Ahmedabad, Lahore, Patna and Banaras as well as the *Jamia Millia* at Aligarh, which had been transferred to Delhi in 1925, are very important. A description of these national institutions will be given at proper place later on.

Thus the number of students in the Government schools or those recognised and aided by the State, dwindled considerably, "In 1921, the percentage of decrease in attendance for the whole country was 8·6 (colleges), 5·1 (high schools), and 8·1 (middle schools)." This involved, moreover, financial loss owing to decrease in income through tuition fees and examination fees.

From another point of view this Movement proved beneficial also in the field of education, because it aroused national awakening amongst the masses. People began to show keen interest in education. The wealthy class of the country was inspired to grant endowments to educational institutions for the purpose of educational advancement of the country. People were filled with zeal, hope and high ambitions and were inspired by the sentiments of sacrifice for the progress of education. By that time Indian National Congress had become the foremost political organisation of the country. In the Karachi Session of Indian National Congress held in 1931, our leaders supported the principle of free and compulsory primary educa-

tion. In 1937, Mahatma Gandhi worked out Wardha Scheme of Education with a view to making primary education for general masses inexpensive, practical and beneficial. The scheme embodied the principle of primary education through some basic handicrafts. Though the movement was semi-political character, it helped a lot in moulding the educational system of the country according to the needs and spirit of times changing and making it more universal. The glaring defects of modern system of education were clearly brought to light and people realized that mere literary education which proved, quite futile in practical life should positively be altered. Indian youth also realized that they had to contribute their share to the task of building up and regenerating their nation.

At last, it needs, however, to be remembered that provincial education ministers also got inspiration from these movements. They passed bills in relation to rendering elementary education free and compulsory in different provinces. Secondary schools and other universities to be referred to in course of time, came into existence. The Simon Commission was appointed in 1927 in order to study political and constitutional circumstances born of the constitution framed in 1919. This Commission was asked to submit its report on Indian education. In order to achieve this objective, the commission formed an Auxiliary Committee with Sir Phillip Hartog as President who had been one of the members of the Sadler Commission and ex-vice Chancellor of the Decca University in 1921. This Committee is known as the 'Hartog Committee'.

Hartog Committee Report : (Recommendations)

The Hartog committee submitted its Report in September 1929. It contains a vivid description of all aspects of Indian education. The Committee had admitted that during the decade between 1917, and 1927 education made considerable progress. The quality of education improved *pari passu* with its expansion. "Education has come to be regarded generally as

a matter of primary national importance, an indispensable agency in the difficult task of national building'. The attention given to it by legislative Councils is both a symptom and evidence of this recognition. The transfer of the Department of Education to popular control, as represented by a Minister has both increased the public interest in it and made it more sensitive to the currents of public needs and public opinion. Nor is it only the authorities and well-to-do classes that have welcomed and encouraged the spread of education. Communities which had for long been educationally backward, like the Mohammedan community, have awakened to the need and possibilities of education for their children. The movement was spread to the depressed classes and even to the tribal aborigines, and has stirred a much larger proportion of the people than before to demand education as a right."¹

Primary Education.

Though education was making progress, yet the Committee was not satisfied with the scanty growth of literacy in the country. In its opinion, much 'wastage' and 'stagnation' had crept into education. Too much attention was devoted to higher education and primary education was being entirely neglected. On account of certain difficulties in the way of rural education, progress of literacy was extremely dull and slow. The main difficulties were : poverty of the villagers, ignorance, lack of means of transportation and communications, seasonal diseases, caste barriers and religious conservatism and above all, premature engagement of children in agricultural occupations etc. In the opinion of the Committee another important reason hampering the expected growth of literacy was that provincial governments were not taking any concrete steps in the direction of compulsory primary education.

1, *Hartog Committee Report* p. 31.

As regards the primary education, the Committee further observed : "In the primary system which from our point of view should be designed to produce literacy and the capacity to exercise an intelligent vote, the waste is appalling. So far as we can judge, the vast increase in number of primary schools produces no commensurate increase in literacy ; for only a small proportion of those who are at the primary stage reach class IV, in which the attainment of literacy may be expected.....It is to be remembered that under present conditions of rural life, and with the lack of suitable vernacular literature, a child has very little chance of attaining literacy after leaving school; and, indeed, even for the literate, there are many chances of relapse into illiteracy." Thus in the opinion of the Committee, one should necessarily devote at least four years to become literate. But on account of certain unforeseen circumstances, the child generally left the studies after passing I or II class. In British India out of every 100 students reading in class I in 1922-23, only 19 students remained in III or IV class after the expiry of three years. The Committee attributed this decrease in the number of students of the above mentioned two factors i.e. 'wastage' and 'stagnation.' By 'wastage' they meant premature withdrawal of children from any stage before the completion of primary course. According to the views of the Committee, whatever money and time was spent on them, was nothing short of 'wastage' because they could not even attain literacy. 'Stagnation' meant the detention of a child in the same class for more than one year.

In the case of the education of girls too, the Committee made complaints of wastage. Only 14 girls out of every hundred reading in class I could reach the stage of class IV. In other words, our 80% educational efforts were merely wasted,

In the opinion of the Committee, the problem of primary education in urban areas was not very urgent but it admitted that "in rural areas school units are usually small ; adequate

staffing is more expensive; and conditions of life are not attractive to teachers unless they are specially selected and trained; women teachers cannot, as a rule, live in villages unless circumstances are exceptionally favourable; the teachers are isolated and difficulties of administration, supervision and inspection are much greater; and it is more difficult to secure regular and prolonged attendance of children." The problem of primary education at such places was very crucial. This must necessarily have involved wastage.

The main reasons of this wastage were; (i) Stagnation; (ii) Replace of the literate into literacy owing to their leaving off in the middle of primary course; (iii) want of proper and adequate facilities for adult education; (iv) uneven distribution of schools so that "there were large areas without a school, while in others were many little schools indulging in cut-throat competition for the children"; (v) The difficulty of providing school to villages with a population of less than 500 inhabitants; (vi) Inability to draw utmost utility out of the existing school which meant that in spite of the existence of schools in large number in many provinces, a large number of children failed to attend them; (vii) Single-teacher schools i.e. schools having only one teacher for each school who could not do full justice to every child in every subject; (viii) want of proper training of teachers; (ix) want of adequate inspection; (x) unsuitable curricula such curricula as are not related to practical aspects of life; and (xi) existence of primary schools of ephemeral character.

The Committee made following recommendations with a view to remedying all these defects in primary education. They are briefly put forth as follows :—

- (i) A policy of consolidation should be adopted in place of expansion of education.
- (ii) Four years should be the minimum duration of primary education.
- (iii) The standard of general education of primary school teachers should be raised. Proper facilities should be

provided to them for their training and refresher courses. Educational conferences should be held for an increase in their knowledge and their salary should be increased and service-conditions improved in order to better their condition.

- (iv) The curriculum of primary teachers should be sufficiently liberalised and be made more suitable. "A well attended school directly related to the surrounding conditions can do much towards training the younger generation in ways of hygiene, physical culture, improved sanitation, thrift and self-reliance."
- (v) School hours and holidays should be adjusted to seasonal and local requirements.
- (vi) Special attention should be paid to lowest class in primary schools and whatever wastage and stagnation is rampant there, concrete and intrepid efforts should be put fourth in order to remove it.
- (vii) The work of rural uplift should be undertaken and it must be associated with school work.
- (viii) The problem of primary education being of national importance, the Government should herself assume the responsibility of its expansion and should not feel contented by handing it over entirely to the local bodies.
- (ix) The government inspection staff should be increased.
- (x) Hasty steps in the direction of making primary education compulsory, are always detrimental. Hence it is necessary that work should be begun only after preparing the ground for purpose.

Secondary Education ;

Having gone through every aspect of primary education, the Committee undertook the examination of Secondary education. With regard to secondary education it was the opinion of Hartog Committee that it had made satisfactory progress. "In the space of Secondary education, there has been an advance in some

respects, notably the average capacity of the body of teachers, in their improved conditions of serving and training, and in the attempt to widen the general activities of school life. But here again there are grave defects of organisation. The whole system of Secondary Education is still dominated by the ideal that every boy who enters a secondary school should prepare himself for the University ; and the immense number of failures at the Matriculation and in the University examinations indicate a great waste of efforts." This wastage is attributed to two main factors :—

(1) Laxity of promotion from one class to another in the earlier stages : and

(2) Prosecution of higher education by incapable students in too large a number.

The remedies suggested by the Committee for the reform in secondary education included setting up of diversified and varied curricula in middle schools meeting the requirements of majority of students at that stage. The Committee further suggested "the division of more boys to industrial and commercial careers at the end of the middle stage for which provision should be made by alternate courses in that stage, preparatory to special instruction in technical and industrial schools."¹

University Education :

The committee was satisfied with the progress made by University education. But it found certain defects in it too. "Many of the universities and colleges show marked improvement in their methods of teaching and in the amount of original work which they have produced; and in some of them there is undoubtedly a better training for corporate life than formerly. But the theory that a university exists mainly, if not solely, to pass students through examinations still finds too large acceptance in India ; and we wish that there were more signs that the universities regarded the training of broad-minded, tolerant and self reliant citizens as one of the primary functions. They have been hampered in their work by being over-crowded

1. Report, p. 107.

with students who are not fitted by capacity for university education.....’

The Committee, therefore, put forth suggestions for the improvement of universities : The Universities should maintain a high standard of education and candidates appearing at the Entrance examinations should strictly be dealt with so that under-serving students might be debarred from entering the Universities. Besides, the Committee also recommended the institution of Honours courses and establishment of good libraries and beginning of tutorial classes.

Education of Women :

As regards the education of girls, the Committee felt that the condition was unsatisfactory. There was no proper provision for their education in rural areas. There was enormous disparity in the proportion of education of girls and boys. The sphere of Secondary education for girls was awfully limited. There was conspicuous scarcity of capable and trained women teachers. The Committee made recommendations in this direction also. The curriculum for girls should be consistent with and suitable to their requirements. There was the need of increased number of primary and secondary schools for them, There should be adequate number of women teachers and inspectress. Primary education should be made compulsory gradually for girls as well. Girls are would be mothers of the country and hence they should be given preference.

In the end, the Committee also realised that transferring of control of education by the Central Government to provincial governments was too hurried a step taken by her. As a matter of fact, the Central government can never afford to absolve herself of the responsibilities of the education of the country. It pointed out the need of setting up a Central Education Committee at Delhi. The Committee was not niggardly in its appreciation of the work of Directors of Public Instructions,

It suggested that there should be an increase in the staff at headquarters and that more inspectors and sub-inspectors were needed for the assistance of D.P.I's. It made further recommendations that in the centrally Administered Areas, an Education Secretary should be appointed in place of Education Commissioner and that Government of India should convene regular educational conferences of Directors of Public Instruction in order to discuss current problems pertaining thereto.

Criticism :

The Report of Hartog Committee holds a unique position in the history of Indian education. In fact, it gave a permanent shape to the educational policy of that period and attempted at expanding and stabilising education. In official spheres, the Report was heartily welcomed and it was hailed as the torch-bearer of State efforts. The committee's suggestion about improvement in quality of education, was much credited. In fact, the Report represented the educational policy of the government officials. Thus the wide expansion of education was consciously suppressed in different provinces under the pretext of raising the standard of education.

But the non-official view made scathing criticism of the Report. It was criticised as a political device to check the expansion of mass education. On account of national awakening, every government policy began to be viewed with suspicion and distrust. The national leaders gave priority to educational expansion by holding that standard of education could be raised after its wide diffusion. The real need of the country according to this view was universal literacy; hence it was felt that the policy of consolidation would run counter to the national interests. Besides, the authenticity of certain statistics provided by the Committee was also doubted.

The Effect of the Report :

It is, however, beyond doubt that the progress in the quinquennium of 1922-27 could not be maintained after 1927.

One of the main reasons of it was the universal economic crisis of 1930-31 which adumbrated the budget of Government of India. Consequently, the Central and Provincial Governments had to make ruthless curtailment in the budget assigned to the plans of nation building and work of reconstruction. The following statistics show how the Government curtailed expenditure on education, having increased it in the beginning which could be augmented only in the end :—

Year	Government Expenditure (in lakhs of Rs.)	
1926-27	...	1,193
1930-31	...	1,361
1931-32	...	1,246
1932-33	...	1,135
1933-34	...	1,147
1934-35	...	1,159
1935-36	...	1,184
1936-37	...	1,236

These statistics show that in 1930-31, the expenditure on education decreased and continued to decrease till in 1937 it was below the expenditure incurred on education six years ago. But whereas Government expenditure on education was decreasing, that of private enterprise was increasing. This goes to prove invincible zeal among the people who were ready to make the greatest sacrifice for the noble cause of education, as is evident from the following figures :—

Source	Expenditure in Lakhs of Rupees				
	1901-02	1916-17	1921-22	1931-32	1936-37
Government	103	392	902	1,246	1,236
Non-Government :					
(a) District Board	59	174	168	280	257
(b) Municipalities	15	49	79	158	178
(c) Fees	127	319	380	623	711
(d) Other sources	97	195	308	412	424
Total ...	401	1,129	1,837	2,719	2,806

N. B. (The figures are for British India only.)¹

1. Nurrullah and Naik : *History of Education in India*, p. 691.

It is, however, true that in spite of financial difficulties, education was advancing in the country. The recommendations to raise the standard of education and to consolidate it did not affect private enterprise in the field of education. Their efforts to make education universal persisted. Consequently the number of private institutions in the fields of primary, secondary and college education increased considerably, as is manifest from the following table of figures :

Type of Institutions	No. of institutions		No. of Scholars	
	1921-22	1936-37	1921-22	1936-37
1. Universities	10	15	Figures not available	9,697
2. Arts colleges	165	217	45,418	86,273
3. Professional colleges.	64	75	13,662	20,645
4. Secondary schools	7,530	13,056	11,06,803	22,87,872
5. Primary schools	1,55,017	1,92,244	61,09,752	1,02,24,288
6. Special schools	3,344	5,647	1,20,925	2,59,209
Total for Recognised Institutions	1,66,130	2,11,308	73,96,560	1,28,88,044
7. Unrecognised Institutions	16,322	16,647	4,22,165	5,01,530
Grand Total	1,82,452	2,27,955	78,18,725	1,33,89,574

N. B. (These figures are for British India only)¹

Thus we come to know that between 1922 and 1937, the number of schools and students was constantly on the increase, but considering the population of the country, the number was not adequate. At the same time no attention was paid to some of the valuable recommendations of Hartog Committee such as increase in the salary of teachers, appointment of more inspectors, improvement in the curriculum and provision for adult education etc. They remained mere pious hopes.

The Central Advisory Board :

The Central Advisory Board was established in 1921 with a view to co-ordinating the educational policy of the Central

1. Nurrullah and Naik : *History of Education in India*, p. 619.

Government with that of other provinces and providing advice on many important educational problems. But owing to the financial crisis it was dissolved. As a result of the recommendation of the Hartog Committee, the Central Advisory Board was revived in 1935. This board consisted of members of all provinces. At the first meeting of the Board in 1935, it considered almost all the vital problems of education of the country and passed resolutions in order to bring about some radical changes in educational system. It sought to reorganise the classes and stressed the need of industrial and vocational education in place of pure literary education. It was stated in the resolution that in order to bring about revolutionary changes in the field of education, it is of paramount necessity that students should be given not only vocational education and that helping them to get admission in the university, but also that sort of education which may enable them, at the time of having attained to the proper stage, to join some technical institution or undertake some particular profession. In this connection the Board suggested the following stages:—

(i) The Primary Stage :

Its aim should be to provide a minimum of general education and to ensure permanent literacy.

(ii) The lower Secondary Stage :

It must have a self-sufficient curriculum for general education. It must form the basis of higher secondary education and vocational training

(iii) The Higher Secondary Stage :

It will include institutions with varying length of courses according to the needs of individual institutions. These schools will be chiefly of five kinds :

- (1) Preparing students for admission to universities in Arts and science;
- (2) For training teachers for rural areas;
- (3) For the training in agriculture;
- (4) For clerical training;

- (5) For training in selected technical subjects to be chosen in consultation with the authorities.

Besides these, the Board advised through a resolution that at the end of the lower secondary stage, a public examination should be held. The Government was requested to invite the advice of educational experts in order to construct and reorganise this scheme.

Wood-Abbott Report :

According to the last proposal of the Central Advisory Board that expert advice should be sought for educational reorganisation, Messers. A. Abbott who was formerly Chief Inspector of Technical schools, Board of Education, England and S. H. Wood, Director of Intelligence, Board of Education, England were invited to India for the purpose. They made a tour of India in 1936-37 and submitted their report in June, 1937 which is divided into two parts. Mr. Wood made a close study of general education and its organisation and put forth his suggestions whereas Mr. A. Abbott who was a world-famous expert on vocational and technical education, analysed very minutely the state of affairs in India and her vast resources and gave some practical and valuable suggestions.

With regard to general education, Mr. Wood recommended that provision for trained teachers should be made for primary schools and special attention should be paid to the education of girls. There was need of much change in the curriculum of primary school and education of children in primary schools should be based upon the activities of children more than upon bookish learning. Moreover, the curriculum of middle schools in rural areas should be related to rural environments and needs, the medium of instruction should be the mother tongue and English should not, as far as possible be taught in middle schools. English should be treated as compulsory subject in secondary school necessarily. Arts and Crafts should be encouraged and included in the curricula of primary and secondary education. Capable teachers should be appointed

in High schools to teach these subjects. A training course of the duration of three years should be prescribed for the teachers of primary and middle schools after they had passed middle class.

Thus Mr. Wood made valuable recommendations for the reorganisation, control and curriculum of secondary education.

Writing about the reorganisation of vocational and industrial education, Mr. Abbott recommended that the nature of vocational education should be determined by the prevailing circumstances in view of multifarious needs of the place. He also observed that technical education should keep pace with industrial development of the country in order to check all possibilities of unemployment. He held that like general education, technical education, also brings about a harmonious development of physical, mental and spiritual aspects of the personality. As a matter of fact general education is but the counterpart of technical education. The latter is, however, incomplete without the former; and all the vocational subjects begin in general schools. Despite this similarity, the aims and means of both the types of education differ considerably. Therefore, there should be separate schools for them.

From this viewpoint it is clear that vocational education should be preceded by general education. The industrialists should extend their co operation for the organisation of industrial education. Besides these, there should be adequate provision for training in technical education in cottage industries and agriculture.

Mr. Abbott observed that there was the need of training of three types of employees for the organised large-scale industries in India : (i) Managers (ii) Supervisors (iii) Operators. He held that training of supervisors is of vital importance and training centres for the purpose should be provided sufficient in number. The operators of machines should receive their training during off-hours.

The Report recommended the establishment in each province of Advisory Council for Vocational Education. The

Council should appoint sub committees dealing with Education for Engineering, the Textile industries, Agriculture, Small-scale and cottage industries and Commerce. These sub-committees should be entrusted with the entire responsibility of organising vocational education and prescribing curricula for them in each province.

Vocational education should have general education as its basis. The students seeking admission to junior-vocational schools should be required to have passed middle examination. whereas those seeking admission to senior vocational schools, an examination parallel to higher secondary school examination. Students receiving education in Junior Vocational schools with a course of two years would be treated as equal to those receiving higher secondary education. Students having passed the examination of junior vocational school should be eligible to admission to Senior vocational school or be entitled to special training in some particular vocation. These students who have passed Senior Vocational School Examination would be treated as equal to students having passed Intermediate Examination. Their curriculum also would cover a course of two years. They also suggested that part-time-schools should be provided for further education of persons already in employment.

As regards education in agriculture, the Report suggested that there should be a limited number of schools for the purpose. Subject of agriculture should be treated as optional at primary and secondary stage of education. Similarly commerce could be made optional subject.

The Report recommended the establishment of a single Polytechnic School where training in many vocations should be given, instead of special individual schools for the training in individually different vocations.

Besides these, education in Arts and Crafts was emphasised and the establishment of a Vocational training college at Delhi was also recommended.

Thus the Wood-Abbott Report fulfils a special demand, considering the circumstances and substantial needs of the country.

After having described the important historical landmarks during the period under review now we shall make a study of the growth of education of the country in the light of these Reports and other changes as a consequence of various movements.

(B) Progress of Education 1921-37

1. University and Higher Education :

A satisfactory improvement and expansion in University education took place during this period. Establishment of Inter University Board and five new Universities; reorganisation of the existing universities; provision of research facilities and that of Military education and emergence of some national universities are some of the important features which throw some light on the evolution of higher Education.

Inter-University Board :

With the growth of Universities in India it was felt essential that for the purpose of establishing harmony and mutual co-operation among the universities, there should be constituted some such body as might bring about uniformity and co-ordination in the working of different universities. The Calcutta University Commission had emphasised its need. The Congress of the Universities of the British Empire held in 1921 and the Lytton Committee constituted for the benefit of Indian Students in England had also supported the idea of its establishment. The first All India Conference of Indian Universities was held at Simla in 1924 and an Inter-University Board was established. Its Head Office was at Bangalore.

There are representatives of all the Universities on the Board. After its establishment, the Board has solved many an intricate and significant problem pertaining to University education. Its annual meetings are held at different educational

centres. Besides these meetings a quinquennial conference of the Board is also held in order to provide solutions for knotty problems about higher education. It publishes 'A Handbook of Indian Universities, which is very important to provide a close knowledge about the working of Indian Universities.

In brief, the functions of the Board are as follows:—

To act as an Inter-University organisation and bureau of information; to facilitate the exchange of professors; to bring about mutual co-operation and co-ordination among the Indian universities; to provide information to Indian students about foreign universities and to assist Indian universities in obtaining recognition for their degrees in other countries; to send Indian representatives to Imperial or International Educational Conferences and to do other necessary helpful activities in the interests of universities. It is, nevertheless, true according to the views of Sri Radha Krishnan that the Board has discharged its functions as Advisory body but its influence has not been as forceful and strong as it should have been. 'The universities have not always been inclined to follow the advice given by the collective voice of the Vice-chancellors which, in effect, the Board has become'.¹

Establishment of New Universities :

According to the policy of establishing at least one University in each province and from the viewpoint of residential universities five universities were founded during this period : Delhi (1922), Nagpur (1923), Andhra (1926), Agra (1927) and Annamalai (1929).

(i) Delhi :

The University of Delhi had been established originally as an affiliating university having St. Stephen's College, the Hindi College and Ramjas College under its jurisdiction. In 1927; an especially appointed committee considered the question whether it should be an Affiliating university or a Federal one. At last the Government of India decided that

1. *Report of the Universities Commission* (1948-49), Vol. I, p. 29.

it should be developed as a Federal University. But certain Colleges remained affiliated to it.

(ii) Nagpur :

The Nagpur University had been established for the Central Province in 1923. It was originally an affiliating university, but in due course of time it introduced teaching classes and incorporated a Law College. It still functions as an affiliating University.

(iii) Andhra :

The Andhra University was founded mainly for the northern parts of Madras province which is now called Andhra Pradesh. In 1920, the principle of establishing a university on linguistic basis had been accepted by Madras University. The people speaking Telugu were raising a constant demand for a separate university for themselves. Therefore, by an Act of 1926, the Andhra University was incorporated as a unitary and residential university with jurisdiction over the Telugu-speaking areas, "to serve the interest of the Andhras who were proud of their achievements in Art and Architecture, Music and Painting". It provided higher technical education. A special feature of its constitution is the election of the vice-chancellor. The constitution lays down the use of mother tongue as medium of instruction and examination but it has not been brought in force fully. The issue of its site has always remained a most controversial point on account of local patriotism. Formerly, it was at Vijaywada whence it was transferred to Waltair in 1930. In 1942 consequent on the dislocation caused by war conditions, the headquarters were temporarily shifted to Guntur. Four years later the University was moved back to Waltair.

(iv) Agra :

The Agra University was established in 1927 to take over the affiliating functions of the Allahabad University. The sphere of jurisdiction of the Allahabad University had become very large, therefore, the colleges affiliated to that University

were transferred to the jurisdiction of the Agra University. Degree colleges at Ajmer, Gwalior and those of Rajputana were all brought under its jurisdiction. But owing to the establishment of a separate university of Rajputana, its field has now become narrow and confined. Well-nigh all the Degree Colleges of U. P. (excepting the colleges under the jurisdiction of residential universities), are affiliated to the Agra University. Though the purpose of this University was, "to provide for instruction in such branches of learning as the University may think fit and to make provision for research and for the advancement and dissemination of Knowledge", but it is, in a way purely an affiliating University. Nearly all the Degree colleges under it in U. P. have Intermediate classes, the examination of which is conducted by the Allahabad Board.

(v) The Annamalai University :

The Annamalai University had been founded in 1929 at Anna-malai Nagar, Chidambaram in South Madras. It owes its existence to the generosity of Late Raja Sir Annamalai Chettiar, who had handed over three collegiate institutions together with a benefaction of 20 lakhs of rupees to Madras Government for the foundation of this University. It is a teaching and residential university. The special feature of this university is that it provides education and research facilities in Oriental languages, Tamil, Sanskrit, Indian History and Indian Music. Its special attractions are the Raja Annamalai Music College and Oriental Training College. In 1934, provision was made for research work in Tamil. Its constitution is similar to that of other universities.

Other Reforms and Growth of University Education :

Besides the establishment of these new universities, some improvements were introduced in the older existing universities also during this period. The constitution of Madras University was revised in 1923 and 1929. According to the amendments, it developed as a teaching university. Research facilities were provided in Economics, Zoology, Chemistry,

Botany, Mathematics, Indian Philosophy and History and Oriental Research Institute was established for the sake of research work in Oriental languages such as, Tamil, Telugu, Malayalam, Kannad, Sanskrit, Arabic, Persian and Urdu. The Bombay University was reorganised in 1928 as a result of which facilities for higher education and research work were increased. The Patna University was reformed through an Act of 1932. The Allahabad University now began to function as a purely teaching university. An amendment in its constitution had been introduced by an Act of 1922. Similar changes and improvements were brought about in the Punjab and Calcutta Universities by amending their constitutions.

The number of affiliated colleges too increased vastly during this period. The number of Faculties in Universities also increased. As regards the number of affiliated Colleges it rose from 207 in 1922 to 446 in the year 1937 and that of students shot from 66,258 to 126,228. Heretofore the Universities were not educational centres in the right sense of the term. They existed merely to conduct examinations and confer degrees; but the main function of most of them now became teaching and research work. Provision for rich libraries was made to facilitate the research work of students and they were encouraged in their venture by awarding scholarships to them. Most of the universities were housed in their own vast and beautiful buildings. Harmonious relation among the different Indian universities developed and elaborate provision was made for the physical well-being of the students by providing them with regular games, sports and physical exercises as well as medical test. Students' Unions and other welfare organisations were established for the sake of engendering a spirit of co-operation and self-reliance among the students. As a result of the Indian Territorial Army Act of 1920, the vogue of military education (U. O. T. C.) increased in the Universities. It was established at each university and degree colleges affiliated to them. Military education promoted both their health and character.

Thus higher education evolved and advanced appreciably. But it was not wholly immune from certain defects. Standard of education was lowered and mere bookish learning flourished. Consequently owing to inadequacy of vocational education, and want of employment many educated young men wandered aimlessly. Efficiency of administration suffered with the rise in number of students. Universities could not materialise their development plans owing to paucity of funds.

Other centres of Higher Education :

In addition to regular universities, there were certain such educational centres in India as provided higher education in different special subjects. These institutions could neither properly be called universities nor were they affiliated to any university. The following institutions are worth mentioning out of them :

(i) The Bhandarkar Oriental Research Institute, Poona (1917); (ii) The Bose Research Institute, Calcutta (1917); (iii) The Harcourt Butler Technological Institute, Kanpur (1921); (iv) Imperial Agriculture Research Institute, New Pusa, New Delhi;¹ (v) Indian Institute of Science, Bangalore (1911); (vi) Indian School of Mines, Dhanbad (1926); (vii) Indian Women's University, Bombay (1916); (viii) Vishwa Bharti (1922); and (ix) Serampore College (1918).

These institutions had been conducting higher education freely. Majority of them as is indicated by their names had been established for providing education in science, vocations and industries. Some of them were Government institutions and some private ones.

Besides, there were functioning some national universities in the country. As has already been pointed out, this period was characterised by political upheaval in India. National sentiments were overwhelming the people. Hence boycotting English

1. The institute was formerly situated at Pusa (Bihar); but after the earthquake in 1934, it was shifted to Delhi. It maintains an agricultural farm at Delhi.

institutions, those based on national traditions were established in their stead. From amongst these the Vishwa Bharti of Rabindra Nath Tagore, Sewagram, the Pondicherry Ashram, Darul Ulum of Devband and the Jamia Milia of Delhi are worthy of note.

The Vishwa-Bharti was founded by Dr. Rabindra Nath Tagore on May 6th, 1922 at Bolpur, place situated at a distance of some hundred miles from Calcutta. He named it as 'Shanti Niketan' (the abode of peace). Upto 1948, the Vishwa Bharti functioned without Government financial aid. The chief aim of Dr. Rabindra Nath Tagore in establishing it was to harmonise Oriental and Occidental systems of education, their culture and civilization. The classes were conducted in open air or under the trees. As a matter of fact, it is an experiment in a new method of education in modern times. According to the system of co-education boys and girls together receive education in arts, literature, philosophy and science. The main departments of the institution are :—

(i) Vidya Bhavana where facilities are provided for research in Sanskrit, Pali, Prakrit, Hindi, Arabic, Persian, Urdu and other languages as well as in Indian philosophy, Buddhism and in the Vedantic philosophy.

(ii) Cheena Bhavana where Indian students are provided facilities to study Chinese culture and civilization and *vice versa*.

(iii) Shiksha Bhavana; (iv) Kala Bhavana; (v) Sangit Bhavana; (vi) Sriniketan; and (vii) Shilpa Bhavana.

After the freedom of the country, however, the Government devoted her attention towards this great institution and recognised it as a university. Since 1951, the Vishva-Bharti is under the control of the Central Government and it is a unique institution of its own kind attracting students not only from different parts of India but also from different countries of Asia and Europe for higher education in different subjects.

Here it would be necessary to say a few words about the Jamia Milia. Its meaning is the National Mohammedan University. It was founded by Maulana Mohamad Ali in 1920

at Aligarh for the education of nationalist Mohammedans; but in 1925, it was shifted to Delhi and Dr. Zakir Hussain was appointed as its Vice-Chancellor. It provides higher education in arts and science, besides conducting secondary education on sound lines. Basic education is imparted in primary schools through crafts. For this purpose it has a Basic Training Department. The arrangement of hostels is praiseworthy. After the independence of the country, the National Government has taken it under her control and sufficient funds are being expended on its advancement.

(2) Secondary Education :

Progress in the sphere of secondary education was quite satisfactory during this period. The number of students increased with that of the institutions. Private venture made appreciable progress in the field of education despite the meagreness of State aid, a phenomenon only to be explained by countrywide national awakening. The number of recognised secondary schools rose from 7,530 in 1921-22 to 13,356 in 1936-37 and the number of students also rose from 11,06,803 to the stupendous figures 22,87,872. High Schools sprang up in big villages and towns too besides the cities. Some middle schools were recognised as high schools. Secondary education made progress among girls as well and backward classes of the society availed themselves of the advantages of secondary education for the children. Individual benefactors made liberal donations for the establishment of secondary schools. At places, the spirit of emulation too helped the establishment of a sister institution.

But it is a deplorable fact that communal institutions bearing the name of Castes and sub-Castes were greatly encouraged during this period. Different communities collected subscription on organised basis and started their own institutions. Thus the Indians who had already been manacled in the fetters of communalism and caste rigidity, instead of eradicating this evil fostered the sentiments of communalism through the establishment of communal institutions. It is indeed, a pity that

these sentiments are still being fed fat under the pretext of nationalism and a kind of vain patriotism used in the narrowest sense. The Government has been extending recognition from day to day to the communal and sub-caste institutions and thus she has been promoting discord among the Indians. Needless to say, these communal institutions are the centres of conspiracy, communal favouritism and nepotism and tend to bring about more evil than good. This is an instance of distorted patriotism. "These difficulties are accentuated by the fact that privately managed schools are almost invariably of a communal type. The rapid multiplication of these schools has not only resulted in unnecessarily amplification and extravagance, sometimes in a weakening of discipline, but also in stimulating the unfortunate Communal Controversies which mar the progress of India, especially of the Punjab. It cannot be beneficial that boys should spend the impressionable years of youth in the narrowing atmosphere of a communal institution and that they should be denied intimate association with boys of other countries."¹

The villagers were much benefited by the expansion of secondary education in rural areas during this period. Formerly, they had to send their children to some town for education, fighting against odds; but the percentage of village students in secondary schools was on the increase owing to partial availability of secondary education in villages.

The growth of secondary education is, as has been mentioned above, attributable mainly to private efforts. Whereas the number of Government Schools for boys was only 379 in 1921-22 and that of Girls' schools 115 rising to 436 and 207 in 1936-37 respectively indicating thus a total increase of 149, the total increase in private schools was abnormally large i.e. 1,836 out of which 315 schools were unrecognised. This increase in the number of secondary schools had been persisting for long.

¹ Quinquennial Review of the *Progress of Education in India*, 1927-32, Vol. I, p. 106.

Even after 1930, despite the economic crisis, India made satisfactory progress in secondary education. In 1937, the private venture was so active that the problems of Secondary Education as such became the problems of private secondary schools. The progress of secondary education can well be understood from the figures of the following table :--

Year	Number of Secondary Schools	Number of Students in Secondary Schools
1881—82	3,916	2,14,077
1901—02	5,123	5,90,129
1921—22	7,530	11,06,803
1936—37	13,056	22,87,872

From the viewpoint of medium of instruction, this period was notable. Nearly in all the provinces, the medium of instruction was made either Hindi or other provincial languages. In practice, however it brought about some difficulties. The main reason was that on account of English being the medium of instruction in universities some persons thought that secondary education was merely a part of university education and not an independent and self-contained unit; hence students were to be much profited later on if they were taught English in secondary schools. This argument was quite absurd in as much as it hampered with the growth of regional languages besides presenting countless difficulties before the students at the Secondary level.

English was preferred as medium of instruction also because of the ambition of most of the young students to speak English and the wish of their parents to see their children speak it; and the desire to make English 'strong' on account of its being the medium of answers in the competitive examinations. There were certain other limitations of the mother tongue depriving it of its recognition as medium *i.e.* the difficulty of script, lack of scientific technical words, and dearth of good text books in the beginning. But by 1937, most of these handicaps were removed and mother tongue began to be used as medium both in principle and practice.

There was also some improvement in the training of teachers, conditions of service and their salary. There was scarcity of trained teachers in secondary schools at that time. Hence untrained teachers had to be appointed under the circumstances. In fact, the number of training colleges in the country was so small that it could not meet the necessary requirements. The percentage of trained teachers in Bengal, Assam, Sindh, and Bombay was 20.7%, 39%, 16.5%, 22.8% respectively. The figures in U. P., Madras, Delhi, Punjab, N. W. Frontier Province, Central province and Behar, however, were respectively 67.2%, 84.7%, 82.8%, 89.7%, 80.3%, 70.2% and 54.4%. Rest of the teachers were untrained. This dealt a severe blow to efficiency in teaching. The condition of teachers in private secondary institutions was very deplorable. They had usually to fall a prey to the unhealthy petty politics of the management.¹ Their services were very often temporary. The scale of salary was very low and in most of the provinces there was no provision for old age. Generally the financial position of private institutions would always remain unsound, hence they could not get the services of able and eminent teachers. This brought about a fall in the standard of education. This problem soon diverted the attention of provincial governments, and constructive steps were taken in this direction. Needless to say that most of the problems confronting teachers in 1837 are still persisting. Not only that the situation has deteriorated in certain matters. A teacher who is the real nation-builder and forms the spinal chord of the whole educational organism is discharging his duties listlessly as an ordinary labourer considering it to be a lifeless activity.

The other defect of secondary education was that although the vocational education made some progress during the period,

1 "Efficient and capable teachers are sometimes victimised, not through any fault of their own, but because they had incurred the displeasure of the management by failing to cater to the whims of those who have gained for the time being the upper hand in the administration of the institution." *Progress of Education*, Quinquennial Review, 1927-32, Vol. 8, p. 106.

it was quite inadequate in view of the needs of the country. Secondary education was tending to become bookish and theoretical, and as such unemployment was raging at its fiercest. Therefore, it became almost indispensable to include vocational and industrial education in the curriculum of secondary education. In Bombay, Madras, Bengal, U.P., the Punjab and in Central Province, such optional vocational subjects as spinning weaving, crafts, bookbinding, agriculture, commerce, and making of toys were included in the curriculum. Theoretical education of agriculture was also included in the curriculum of high schools. On the recommendations of Wood-Abbott Report also, propagation of vocational education had been effected all the more.

(3) Primary Education :

The growth of primary education in the first decade following 1921 was satisfactory but it slackened at length. Hitherto the policy of Government in connection with primary education of general masses was always vehemently criticised. But all the Commissions and Committees since the Despatch of 1854 till Hartog Committee had recommended the universal expansion of mass education along with its being made compulsory, but no concrete step had been taken in this direction upto that time. In the decade between 1917, and 1927, some constructive schemes were framed and Bills enforcing compulsory primary education were passed by different provincial governments. The passing of such Bills was a strong retort to the defeat of Sri G. K. Gokhale. The Bombay Municipality had passed an Act in connection with compulsory primary education as early as 1918. After the Mont Ford Reforms, a tide of such acts overflowed the sphere of primary education. In 1919, the Bengal Government passed this Act for urban areas. Next year, an attempt was made to include rural areas under this Act by amending it, but it was only in 1930 that the Bengal (Rural) primary Education Act could be passed thus fulfilling a long-cherished hope. It was in the same year that the Punjab, U.P., Bihar and Orissa Governments also passed similar Acts. The

U. P. government passed "The District Board Primary Education Act" in 1926 for rural areas. Similarly, the Madras, Bombay and Assam Governments passed such Acts respectively in 1920, 1923 and 1926 to make primary education compulsory with, of course, some limitations.

These Acts placed primary education entirely under the control of local Boards-District and Municipal Boards. Each Board made a thorough study of the condition and needs of its own educational field and accordingly made schemes to promote primary education. The local boards were entrusted with the responsibility of defining the sphere wherein compulsory education was to be introduced in each province. They were empowered to levy educational cess, though this power could not be fully utilized. Provincial governments too consented to sanction grant-in-aid in connection with the expenditure on education. Compulsory primary education was in force in every province with the exception of the Punjab and Bihar and Orissa where it was applicable in case of boys only.

Ordinarily, where the primary course covered four years, the system of compulsion in education was applicable to children of ages between 6 and 10 years. Where the course was of the duration of 5 years, it was applicable to children between 6 and 11 years of age. In the Punjab it was between 7 and 11 years. Children were forbidden to be employed in any service. The guardians of children not complying with the law of compulsory education were liable to be punished. This sort of education was, generally, free or a nominal fee was levied for the purpose.

The object of compulsory primary education Acts in all the provinces was the same i.e. eradication of illiteracy through compulsory education and vesting of this power in local boards.

The reaction of these Acts was wholesome. The new education ministers formed their educational schemes and enforced them in vast sphere. The provincial Governments too tried to fulfill the demands of education ministers by sanctioning liberal grants-in-aid for educational purposes. Consequent-

ly, the number of primary schools was 1,55,016 in 1921-22 rising to 1,84,829 in 1926-27 and expenditure rose from Rs. 3,94,69,080/- to Rs. 6,75,18,802/-. Similarly, the number of children attending primary schools shot upward. But in the following quinquennium, this progress slowed down owing to economic crisis and to the views of Hartog Committee Report. Mr. Hartog had opposed further expansion of Education and had emphasised the improvement in quality and its solidarity. The education authorities complied with the recommendations of Hartog to the last letter. This explains the fact that primary education has not been made compulsory as yet in the country. Whatever Acts had been passed by provincial governments with regard to making primary education compulsory, proved nugatory and void for some reason or the other and they could nowhere be applied in true sense. In fact this movement itself proved unsuccessful. This shows that inspite of all the schemes for the expansion of primary education formed during the last hundred years, and all controversy over this issue, the problem has not been solved substantially and entirely even upto this time.

The attitude of Hartog Committee Report proved very detrimental. It gave undue encouragement to provincial governments who closed many elementary schools down on the grounds that they were running under very precarious condition, that they had no funds and building or their efficiency of working was below the norm etc. The non-official views were against this attitude and policy of the government. According to them quantitative improvement was much more necessary than qualitative improvement because the country was shrouded in the dark veil of ignorance at this time and the percentage of literacy had increased from 3.5 in 1881 to only 8.0 in 1931. In other words 92 percent of Indian population was groping in dark for want of light. The public wanted that nectar of education should fall in torrents instead of falling drop by drop.

Inspite of difference of opinion and controversies over this issue, educational progress remained far from being satis-

factory and heartening during the decade 1927-37. It is quite evident from the figures in the following table that there is a very slow rise in the number of students and institutions between the years 1927 and 1937 so much so that the number of institutions had fallen by 4,464 from 1931-32 to 1936-37 :

	1921-22	1926-27	1931-32	1936-37
(i) No. of recognised primary schools	1,55,017	1,84,829	1,95,708	1,92,244
(ii) No. of Pupils	61,09,752	80,17,923	91,62,450	1,02,24,288
(iii) Total of Direct expenditure (upon primary education)	Rs. 4,94,69,080	Rs. 4,75,14,802	Rs. 6,87,95,236	Rs. 8,13,38,015

The reasons of educational demotion were very many besides economic crisis in India and the policy of Hartog Committee. As a matter of fact, the local boards could never take the problem of expansion of primary education seriously. These places were vitiated by mutual rivalry, partisan, spirit and low politics. The members of local boards did never levy education cess for fear of their discomfiture in the following elections. The local boards, therefore, remained financially impoverished. The members generally did not understand the significance of education. Lack of proper inspection can be cited as one of the strong factors which have checked the growth of primary education. The inspectors while going to inspect the schools in rural areas, would carry with them an air of superiority-complex, and behave the poor school teachers drily and impolitely instead of proving their friends or guides. They would thus go about from place to place aimlessly making

a formal inspection; and after an outing of a few days would come back to towns. Similarly, in urban areas inspection was inefficient and insufficient. Owing to carelessness of Attendance Officers, primary education could not be made compulsory in the proper sense of the term in urban areas as well. It is still a cherishable vision for us.

Moreover, the plight of village school teachers—low salary, little education, inadequate training—was also one of the reasons causing a lot of harm to primary education. The curriculum, being quite divorced from the practical needs of life, could never inspire the boys. Their tender brains were subjected to the abstract bookish learning. The wide-spread economic crisis impoverished the masses utterly. Hence the poor parents, instead of sending their children to schools, considered it to be more profitable to send them to fields or on some other employment in order to keep their body and soul together. They would thus get their daily meagre wages in terms of a few coppers. This tendency also contributed much to the decline in the number of students. One of the evil consequences of wide-spread poverty was that it encouraged child labour. A few copper pieces which the child would get as remuneration for tending the cattle or doing some other similar service, would help the family budget considerably. Under such financial circumstances, there were very few parents who, forgoing the meagre income, could have sent their children to school.

Conclusion :

It is, however, a truism that with the enforcement of constitution of 1935 in India, the Provincial Governments were given full autonomous powers. Consequently, the representative Indian ministers took the administrative reins in their own hands. The education minister too availed himself of the opportunity of materializing his educational plans. All these events produced a very wholesome effect on education and it began to make an all round progress. The following pages will be devoted to this end.

CHAPTER XV

EDUCATION UNDER PROVINCIAL AUTONOMY AND UPTO PRESENT TIMES (1937—1958)

Introductory :

The Constitution of 1935 laid the foundation stone of autonomous rule in India. In 1937, a system of administration known as Provincial Autonomy came into operation in 11 provinces, seven out of which had Congress Ministries. The powers of these ministers were very large. They got an opportunity to materialise unhindered all their plans of nation-building. By this time the importance of education for the regeneration of the country had been accepted in all quarters. The country, moreover, had produced a number of eminent educationists and leaders who understood educational problems fully well and were in a position to put certain concrete suggestions to solve them.

A wave of enthusiasm spread in the country as a result of this political change of historic magnitude. Education began to be overhauled and reorganised in each province. The Congress Ministries were engaged in finding proper solutions for multifarious problems of the country by operating their plans. An era of educational renaissance was as it were, ushered in. Literary movement, Adult education movement, education of women and the untouchables—these and a number of similar other projects were launched with great vigour and zeal. In 1937, Mahatma Gandhi infused a new life in primary and secondary education by finding the formula of Basic Education at Wardha. This strengthened the hope for the enforcement of free compulsory primary education in the country.

Meanwhile in 1939, owing to the outbreak of the World War II, and as a protest against the Government's policy of compelling India to participate in War, Congress Ministries tendered resignations. Thus the rising tide of educational expansion was for the time being stemmed by these circumstances. Later on, in 1942, the famous 'Quit India' movement broke out in the country. The Indian leaders were placed behind the bars as a result of the movement; thus an irretrievable harm was caused to educational movement as well as to national movement. The Central and Provincial Government devoted their entire efforts to war. This should have been resulted in scarcity of funds for educational purposes. As a matter of fact the five years may well be called the 'dark period' for the education of the country. Educational institutions were kept merely alive. This led to stagnation in their growth.

With the sure indications for victory for the Allies, in the beginning of 1944, post war reconstruction projects began to be chalked out. In the sphere of education too, a post-war development plan popularly known as "Sargent Plan" was submitted by the Central Advisory Board of Education. On the basis of Sargent Plan reorganisation of education began to take place in the country and during the period following 1945, education began to make advancement. The fury of political movement was raging in the country. The position of England had become quite weak after the War. She was too weak politically to keep India under subjection any further. The Indians were struggling hard to achieve freedom. At length, on August 15, 1947, India was divided and made independent. After 1945, a separate Education Department was established under the Central Government and its responsibilities were entrusted to a member of the Central Executive. In 1946, the University Grants Committee was also appointed. Now during the post-independence period various plans for the reform and development of education are making appre-

cial headway and their number is multiplying. Today both the Government and public are engaged in the task of solving this important problem.

The independence of the country has brought in its wake many problems in the sphere of education. The percentage of literacy is shamefully low even today. Only six crores of people out of a vast population of 37 crores are literate, which means that only 17 percent persons of the whole population are literate. Under these circumstances the country is confronted with a responsibility of magnitudinous importance i.e. to make the vast population consisting of teeming millions literate and to provide them with such an education as may serve their practical ends in life. We see that proper steps have been taken in this direction. Considering the grave defect of Indian system of education i.e. the predominance of mere bookish learning, more importance is now being attached to scientific, technical and vocational education so that a permanent and solid foundation might be laid for the reconstruction of the nation by moulding education into a new pattern suited to a democratic socialist society.

Acknowledging the importance of education as the *sine qua non* of national progress, both the Central and Provincial Governments have begun to materialize various development plans with a view to providing education to maximum possible number of people. Many scientific and Technical institutions have been started in the country. The number of universities, secondary schools, primary and Basic schools is increasing from day to day. Moreover, diverse plans have been put into operation under the Five Year Plans of the Government for the sake of bringing about a co-ordinated progress of all the aspects of the education. Progress is being made in the field of social education to make innumerable adults literate and make them acquainted with the attributes of good citizenship.

The Government of India has begun to award scholarships to Indian students going abroad for special training and to

foreign students to enable them to receive education in Indian universities. Special educational facilities are being provided to the backward classes as Harijans and tribal races etc. and to persons handicapped physically and mentally i.e. the blind, deaf and imbeciles. An account of it will be given in the following pages.

Besides, the Central and Provincial Governments have made a thorough examination of all educational problems in their entirety with the aim of reorganising education at all stages by appointing commissions and committees of educational experts to this end. A University Commission, for instance, with Sarvapalli Sir Radha Krishnan as its Chairman, was appointed in the year 1948. It submitted its detailed Report in 1949-50. According to the suggestions of this Report, some efforts have been made to solve the problems of University and collegiate education in a novel way.

In July, 1952, the Secondary Education Commission under the Chairmanship of Dr. Lakshman Swami Mudaliar, the Vice-Chancellor of the Madras University, was appointed for the purpose of reorganising Secondary Education. The Commission submitted its comprehensive Report before the country in August 1953. We can mention the U. P. Secondary Education Reorganisation Committee (1953) with Acharya Narendra Dev as its Chairman. Similarly various states have undertaken the investigation of the specific problems of their people and implementation of various States plans is on the way under the Second Five Year Plan.

Besides these, Basic education has been recognised at primary and secondary stages of education. Many Basic Training colleges are being established for the training of Basic teachers. Reference to all these developments will be made in detail at the proper place.

From the view point of medium of education, Hindi has been recognised as the National language by the Indian Constitution and efforts are being made to bring it into force by 1965 at

primary, secondary and university levels. In different States, provincial languages will be used as media of instruction at primary and secondary stages.

So far as the question of organisation and administration is concerned, we see that since 1947, Education Department in the centre has developed into full fledged Ministry under the Central Government. The States are entirely free in the sphere of education. The responsibility of educating the people of the States is developed upon them. The Central Government looks only to the national aspect of education and tries to solve problems related thereto of all India importance and magnitude. It is the duty of the centre to see whether or not the standard of education is equal at different stages in different states.

The Government of India is directly responsible for the education of the people of the areas centrally administered, Manipur and Tripura etc.

The power of control and administration of education has been partly transferred to Universities, Secondary Education Boards, District boards, Municipalities and Cantonment boards and similar other local bodies as well as to other philanthropic, charitable and private institutions.

Now the Union Ministry of Education has been split into two Separate Ministries: one Ministry of Education and the other Ministry of Scientific Research. Each ministry is under separate Minister and for his assistance there are Educational Advisors, Deputy Educational Advisors, Assistant Educational Advisors, who are responsible for advising the Government on various educational programmes and policies. For the execution of the educational policies of the Union Government there are a Secretary and an under-Secretary. The Central Advisory Board of Education is a statutory body to advise the Government on educational problems of all India importance. It consists of the representatives from different States. The Board has rendered valuable services in connection with

bringing about a co-ordination among educational system of different provinces and effecting a uniform educational policy.

The Central Government has established an Overseas Information Bureau which gives information to the students desiring to go abroad for further studies and furnishes valuable information to the Universities of different States. In the States, besides the Education Minister, there are one Director of Public instructions, or Director of education, Deputy Directors and Inspectors to assist him. There are in the States Governments Education Secretaries and Under Secretaries to execute the State duties about education.

India is on the way to progress in education field. The Government is trying her best to provide ample opportunities to the masses for their education. In spite of the sincerity of the Government efforts in this direction, we find that the problem is so gigantic and difficult that it baffles all solutions. Hence the steps directed towards this side are far from being satisfactory and adequate. Today we hear all the eminent educationists and political leaders of the country observe that the educational system of India is defective and quite unsuitable to the spirit of time and place. No doubt, the statement contains some truth in it. But today we are a free nation and we have all the powers, resources and opportunities to mould educational system according to our own ideology and pattern. Why then are the educationists and Government of India inactive to remedy all these defects which have crept into the educational system? As a matter of fact, we can say that the educationists have not clearly visualized any definite shape of the future educational pattern which might be put before the country. We have been following the educational system and traditions born during the British period and still advancing the old pattern further. We shall have to sketch out new picture and apply new colours to it. This is quite impossible in the absence of any systematic plan. There are a number of remedies worthy of prescription which can bring Indian edu-

cational system on a par with those of other nations by removing the inherent defects from it. The suggestions are mainly.—

- (i) To mould the curricula according to the needs of the country by introducing radical changes in it;
- (ii) Attaching sufficient importance to Primary and Secondary education and making the method of teaching scientific;
- (iii) Making the university curricula more suitable to the needs of life and country by the inclusion of more subjects of practical utility in the syllabus;
- (iv) Emphasising the need of technical and vocational education;
- (v) Provision of adequate and special facilities for the education of women;
- (vi) Establishment of special institutions for the purpose of social education;
- (vii) Improvement in the conditions of teachers and teaching at all stages; ensuring of academic autonomy to the teachers,
- (viii) Provision of all the facilities for research work and environment and encouragement to teachers to qualify themselves better.

Now we shall undertake an examination of the growth of education after 1937.

(1) Wardha Scheme of Basic Education :

With the establishment of popular Governments in the Provinces in 1937, an important event in the history of Indian education took place and that was the introduction of the Wardha scheme of education. Mahatma Gandhi, as a matter of fact, had been expressing his views on education through the articles published in the '*Harijans*'.¹ In the Educational

1 "By education I mean an all-round drawing out of the best in child and man—body, mind and spirit... Literacy itself is no education. I would, therefore, begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the state takes over the manufactures of the schools."
—*Harijan*, July, 1937.

Conference held at Wardha on 22nd and 23rd October 1937, he put forth his ideas in the form of systematic educational plan. It was the time when Indian leaders were dissatisfied with the contemporary educational system and were eagerly endeavouring to nationalise it and thus make it more useful and effective.

On October, 2, 1937, Gandhiji published an article in the *Harijan* embodying his desire of calling a Conference of National Education on 22nd and 23rd October of the same year. He put forward four main problems pertaining to education in the following words :

(i) English holds a prominent place in the present educational system; hence knowledge cannot percolate to the masses.

(ii) The course of primary education should at least be extended to seven years.

(iii) Education should, as far as possible, be imparted through the medium of profit yielding Craft for the all round development of the children; and

(iv) Higher education should be entrusted to private enterprise. Universities were to manage higher education.

Accordingly, on the occasion of the silver jubilee of "Marwari Shiksha Mandal" the Wardha Conference was called under the presidentship of Mahatma Gandhi. Sri Shrimannarayan was the convener of this conference. Several educationists from different parts of the country and all the provincial education ministers participated in it. In his presidential address delivered at the Conference, Mahatma Gandhi presented his plan. He observed :

"The views I wish to place before you possessed and occupied my mind for long, though the way of their presentation is somewhat novel. The proposal I am putting forth is related both to the primary and college education but the former should have more claim upon our attention. I am including secondary education with the primary education because primary education is available only to a negligible section of the

villagers, as I have found during the course of my tours throughout the country since 1915.....

“My conviction is that we shall have to combine primary and secondary education together, if we aim at improving the condition of the villages. Hence the educational plan we are going to implement should essentially be rural in character....
.....If we succeed in tackling the problem of primary education satisfactorily, the problem of college education can easily be solved.

“I am fully confident that the present primary educational system is not only wasteful but, on the other hand harmful too. Generally, the children are rendered of no practical use to their parents and cannot, moreover, undertake their hereditary occupation. More often than not they contract many vices of city life. Whatever partial knowledge they acquire, cannot be called education whatever else it might be. Now the question arises : what should then be the form of primary education ? The only remedy, in my opinion is that of imparting education through crafts and occupational activities. I have the experience of my children and other children being taught the wood-work and leather work in the Tolstoy Farm.....

“The aim of my educational plan is not merely to teach handicrafts to children along with the so called liberal education. I wish that entire education be imparted through medium of some handicraft or industry. It may be argued that during the medieval age, students were educated in handicrafts alone; but the aim of occupational training was not educational at that time. These handiworks were taught mainly for occupational purpose alone and no endeavour was made for the mental development of the students.....

“Improvement in education can be expected only when the art and science of some vocation is taught through practical education and it is made the basis of the entire educational system. For instance, while teaching the art of spinning with the ‘Takali’; other correlated subjects i.e. kinds of cotton, suitable

soil in Indian provinces for its production, a history of downfall of cotton industry, the political reasons of it including the British rule in the country and mathematics etc. should also be taught to the students. I have been doing this experiment upon my grandson who even does not feel whether or not he is being taught. I am laying particular emphasis on the 'Takali', because I am conscious of its force and 'romance.' It can be used for manufacturing cloth in this country. It is, moreover, quite cheap. Taking into consideration the pitiable economic condition of the country, 'Takali' alone is the possible solution of our problems.

"I have submitted this plan to the ministers. It is upto them whether or not they accept it. My advice is that 'Takali' should constitute the nucleus of the primary education..... The 'Takali' would be helping production, because the cloth made by children will be much in demand. I have thought of a seven year course which will aim at giving practical education in spinning, weaving, dyeing and making designs."

"I have the problem of meeting the expenses of the teacher in my view. It can be solved by selling the commodities made by children. Otherwise, there is no other way of catering to the educational needs of hundreds of thousands of children..... The primary education embodies the principles of self-help and filial piety along with the sanitary rules and dietetics etc. Children of the present generation are not familiar with the sanitary rules and the virtue of self-reliance and they are physically weak too. I am, therefore, in favour of giving them compulsory education along with music drill."

"The critics of my scheme affirm that I am opposed to literary education. It is far from being true. I am simply paving the way for such education. The argument is advanced that while we should have spent crores of rupees on education, we, on the contrary, are thinking of exploiting children. It is also feared that the plan will entail much wastage of time and money. But the practical experience proves all such fears to be baseless. So far as the question of exploitation of children

and subjecting them to work is concerned; my answer is whether rescuing them from utter ruin means their exploitation. 'Takali' is a kind of toy for children; does it lose its utility as a toy by being a means of production? Even to-day children do help their parents in one way or the other.....Thus when the child will be taught spinning and helping their parents in agricultural occupation, a feeling will be engendered in his heart that he belongs not only to his parents but to his village and country as well and that he ought to absolve himself of the debt due to them. This is the only advisable course open to us. I shall advise the ministers that giving financial aid to the education of children is tantamount to rendering them helpless and dependent on others. If on the other hand, children earn enough to meet their educational expenses, they would grow into self dependent and brave persons. The formula is applicable to all alike be he a Hindu, Mohammedan, Parsi or Christian. Some people ask why I do not emphasise religious education. My answer is that my aim is to teach them the practical religion of self reliance."

Gandhiji then referring to the appointment of teachers observed that they ought to volunteer their services to the country. He also said, "The test of the success of this educational scheme lies in its being wholly self-supporting. Children should meet the expenses of their education at the expiry of seven years and be earning factors."

Concluding his address, Mahatma Gandhi observed in the end : "If we sincerely wish the abolition of communalism and international dissensions, its foundation should be laid solidly and the new generation should be educated according to my scheme. The origin of this scheme lies in the principle of non-violence.....We are to make our children the true embodiment of our culture, civilization and national glory. It is impossible so long as we do not give them primary education based on the principle of self-reliance. Europe cannot serve as our model. Since her educational schemes are based on violence.....If India has pledged the vow of abstaining from

violence, only the proposed educational scheme can be the sole means of its fulfilment. We are told that large sums are spent on education in England and America, but we forget that this sum is obtained through sheer exploitation of the masses. The art of exploitation has assumed the form of science in these countries. We can neither think of exploitation nor shall ever do so. Hence there is no other alternative for us except an educational system thoroughly steeped in the principle of non-violence."

Following the presidential address of Gandhiji, other learned educationists like Dr. Zakir Hussain and Prof. K. T. Shah etc. expressed their own views about the envisaged scheme. Education Ministers from different provinces while appreciating the scheme threw light on some of its drawbacks and put forth certain difficulties. Gandhiji gave satisfactory replies to all the critics and put forth suggestions for its experimentation. Leaders such as Acharya Vinoba Bhave, Kaka Kalelkar, Mahadev Desai, B. G. Kher and Pt. Ravi Shankar Shukla supported the scheme. At length four resolutions were passed.

Resolutions :

(i) That in the opinion of this Conference free and compulsory primary education be provided for seven years to all boys and girls on a nation-wide scale;

(ii) That the medium of instruction be the mother tongue;

(iii) That the Conference endorses the proposal made by Mahatma Gandhi, that the process of education throughout this period should centre round some productive form of manual work, and that all other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child; and

(iv) That the Conference expects that the system of education will be gradually able to cover the remuneration of the teachers.¹

With the passing of the above resolutions, a Committee under the presidentship of Dr. Zakir Hussain, the then Principal of Jamia-Millia, Delhi, was appointed with a view to giving a practical shape to Gandhiji's scheme and for preparing a detailed syllabus. There were nine more members on it including Sri Aryanayakam (convener), Sri Vinoba Bhave, Kaka Kalelkar, J. C. Kumarappa, Sri Mashroowala and Prof. K. T. Shah, to name only the prominent ones of them. They were empowered to co-opt some other members. On December 2, 1937 and in April 1938, the Committee submitted two Reports.

The first Report embodies the fundamental principles underlying the scheme, prevalent educational system, Gandhi's leadership, Crafts in schools, stress on the cultivation of the qualities of good citizenship and the self-supporting aspects of the scheme. Moreover, it also gives a brief outline of the syllabus of basic education for seven years and that of educational organisation and administration throwing light simultaneously on the aims of the scheme, training of teachers, inspection and rules of examination. It includes a detailed curriculum of the main handicraft of spinning and weaving.

In its second Report, the Committee included other basic crafts also such as agriculture, metal-work and carpentry and submitted a comprehensive syllabus and method of instruction. It has, moreover, sought to establish natural points of correlation between these basic handicrafts and other subjects. The Zakir Hussain Report was submitted in February 1938 before the Haripura Congress Session for discussion. Subsequently, the Congress accepted the scheme officially. The Scheme having been published, it was spread in the country. It received criticism from different quarters of the country. Gandhiji replied to the criticism and set all doubts at rest through the 'Harijan'. Thus having emerged in its pure form, the Basic Educational Scheme was experimented in U. P., Central Province, Bihar, Orissa and Bombay. As indicated above, the

scheme remained incomplete consequent upon the resignation of Congress in the year 1939. Later on, the authorities abolished it considering it to be detrimental and impracticable. It, however, remained in effect in well nigh twenty seven centres of Champaran in Bihar.

Some Important Features of the Wardha Scheme :

The Wardha Scheme introduced a new system of education viz. Basic Education in the country. Prior to our understanding of the fundamental principles and features of the Scheme, it is necessary to discern the significance of the word 'basic' as related to education. Primarily, education has been termed as basic, for it will form the basis of our national culture and civilization. Every child belonging to any class will get the opportunity to adopt it without any distinction. It will be compulsory in character. The next reason of its being called as 'basic' is that it will have as the centre of instruction some such basic craft as might form the basis of Indian economic life. Besides, the scheme envisages the full development of the fundamental creative faculty of the child. The handicraft will fully cater to the creative feelings and the child will show a keen interest in the acquisition of knowledge. Hence basic education will, to a considerable measure, meet the fundamental requirements of life—social, individual, economic and intellectual. It would, verily, form the solid plane sustaining the existence of our children, society and nation.

Here it is essential to describe the main elements of basic education briefly.

(i) **Basic Craft as the Medium of Instruction :** The special feature of basic education is that it is imparted through the medium of some useful basic craft. All the modern educationists are unanimous on the principle of educating children through the medium of some suitable form of productive work. Thus education will essentially be related to real life. Whereas the problem of employment will be solved through the crafts, the personality of the child will also be fully developed and his creative and productive faculties will be fostered to a large

degree. It has been mentioned in the Zakir Hussain Report that psychologically, the adoption of crafts as medium is desirable because it rescues the child from the bondage of a purely literary and theoretical instruction against which its spirit has always put forth vehement protest. It will educate both the mind and the body of the child. Its aim will not miserably be confined to superficial literacy, on the other hand, it will instruct the child to use his hand and intelligence for some constructive purpose. Its prime objective would be, if the use of the phrase may be permitted "the education of the whole personality."

The Report further states the basic education will level down all the social distinctions and prejudices; and thus the wide gulf between the intellectual worker and manual worker will also be bridged over. The children thereby will realize the dignity of labour.

Economically considered, the scheme will, if carried out intelligently and efficiently, make the child self-dependent; and education will also become self-supporting. "Knowledge will thus become related to life, and its various aspects will be correlated with one another."

The centre of basic education will, therefore, be craft. But as has been said in the Report, "the object of this new educational scheme is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes implicit in craft work." It necessarily implies two conditions. "First, the craft or productive work chosen should be rich in educative possibilities. It should find natural points of correlation with important human activities and interests, and should extend into the whole content of the school curriculum."

The craft thus will not only form a part of the school curriculum but will also form the centre of other subjects and be related to them. According to the views of Gandhiji "every handicraft will be taught scientifically, not mechanically as is

done today so that the child may learn the relation between cause and effect on each process.' If spinning and weaving were to be taught like other subjects, it would be suicidal to the entire scheme itself. In fact no single craft exclusively serves as medium of instructions. Every craft has its own limitations. Hence social and natural environments too, in addition to the craft has been kept in view. Thus a particular subject "what cannot be correlated through craft work will be correlated through physical and social environment of the child in which he is as keenly interested as in craft work."¹

(ii) **Cultivation of the Ideal of Citizenship** : Child of today is the citizen of tomorrow. The aim of education, therefore, should essentially be the development of the qualities of citizenship. The rising generation should realize its duties towards the society and country. In modern age every citizen should be a useful and productive unit of the society. Gandhiji had fully recognised that the current educational system of the country had been producing a class of exploiters who led a parasitic sort of existence upon the means of others. Hence it was thought essential that some such kind of educational system should be evolved as might convince the children of the true dignity of labour and make them self reliant. Basic education fulfils this aim to a major extent. Under this system every child has compulsorily to do some manual work. All children of the class, irrespective of social distinction, do work collectively. Thus sentiments of co-operation along with those of independence and dignity of labour are naturally inculcated in their minds. They develop their love for the country and the nation and learn the concrete lesson of corporate life, being inspired by the feelings of social service. Hence the formation and development of character that takes place during the childhood and adolescence is reflected in later period in practical life.

The sentiments of co-operation are absent usually in common schools; but immense encouragement is given to these feelings in basic schools. A child engaged in his creative activities feels proudly that he forms an important limb of the nation and that he learns the lesson of nation-building and its well-being.

(iii) **Self supporting Aspect of the Scheme :** As a matter of fact, this is that aspect of the Scheme which has been much criticised throughout the country. Prof. K. T. Shah opined that we would make the slave of a child by subjecting it to the training in craft and exploit it by placing the economic objective before us. The child, forgetting higher aims of education, would work as professional artisan—mechanical and insensate. It was also contended that basic education would convert schools into factories where it would be expected that the salary of the teacher should be paid off from the child's production. The teacher too would extract maximum work from the child. Besides these objections, some persons expressed their doubts that the articles produced by the children would be too clumsy to have any sale value and that much raw material would go waste in the beginning. "An attempt to make the schools self-supporting would mean converting the institutions into centres of production; and the success of any school will be reckoned not by its education but by the production of the salable commodities."¹ Again, children are entitled to get education from the state, why should they depend for their education upon productive resources, etc. etc.?

Viewed critically, it would be, however, manifest that all contentions and doubts are baseless and pessimistic. In fact, there is a great misunderstanding about them. The self-supporting and independent aspect of the scheme means that on the one hand the salary of the teacher may partly be met by the productive labour of child; on the other, the pupil also may get

1. Dr. Sarayu Prasad Chaube: *An Outline of the Principles of Teaching (Hindi)*, p. 327, Laxmi Narain Agrawal, Agra.

productive means for his livelihood in later life after education. The scheme does not aim at producing merely artisans. The Committee in its Report has made this point clear that "even if it is not 'self-supporting' in any sense, should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction." So far as the issue of expenses is concerned, the scheme will meet daily expenditure by producing things incidently. In its support, the Committee has also proved by giving statistics of spinning and weaving that the scheme can be self-supporting.

So far as the question of the reply to the above-mentioned objections is concerned, Gandhiji has made them clear in the Harijan at intervals. He wrote that the salary of teachers and the expenditure of basic craft could easily be met by the 'seven years' labour of the children. The raw material might go waste only in the beginning; but, later on, it would cease to be so. It is natural that capable teacher can stop the wastage. The articles produced by the children would be bought by the Government. The citizens too would feel happy and elevated by purchasing at higher rates goods produced by the children.

So far as the question of competition in the market is concerned, only those articles which admit of no competition will be produced in schools such as course cloth, indigenous paper and raw sugar from date-palm etc. In similar way, Gandhiji has refused other objections too. He was of the opinion that any craft could thoroughly be taught within the span of seven years. Thus unemployment would be abolished and virtues of self-reliance and nation-building would be engendered among the pupils.

Gandhiji also believed that elementary education should be developed in the country as soon as possible and for this purpose it was impossible to wait for state help any longer. Hence it was essential that education should be made self-supporting. "The educational system of this sort can certainly be self-supporting and it should be so; as a matter of fact, self-suffi-

ciency is the only test of its reality."¹ So far as the question of regarding basic schools as 'factories' is concerned, Gandhiji told that holding of such views was nothing sort of being blind to facts, for factory had for its objective, exploitation. No attention is paid there to the principles of education whereas the sole aim of basic schools would be education. Handicrafts would remain mere medium and not the aim of education.²

In the end of the Committee's Report a warning has been given against the danger of teachers sacrificing cultural and educational aspects of the scheme to the economic aspect and devoting their time and energy to seeing that the students were earning money through maximum production. The only remedy against it is that teachers should, during the course of their training, be advised well and inspectors be required to see that pupil's labour might not be exploited in any way.

(iv) **Child as the Centre of Education :** Though the teacher holds an important place in the basic educational system and the pupil cannot be active without his proper guidance, yet the child remains the centre of activity. Education in the basic school is what happens primarily to the child and thus it is grounded in his activities. Hence unless the child takes active part in the activities of the school, it cannot progress educationally. The Basic system regards the child as the educational consumer"; its needs, therefore, have to be studied; understood and catered to.

The system is not in any way an innovation. Throughout the world, a move is afoot to establish schools where special stress is being laid upon the development of the child's personality and it is regarded as the centre of education. During the nineteenth century, in Western countries, educationists like

1. *Harijan*, 2-10-37

2. "The Scheme is one of education and art of production... ..The craft or productive work chosen should be rich in educative possibilities. It should find natural points of correlation with important human activities and interests." *Seven Years of Work*, p. 4: 8th Annual Report of Nai Talim, 1936-45, Published by Hindustani Talimi Sangh.

Rousseau, Pestalozzi, Froebel and Herbert emphasized the importance and value of activity in education by 'psychologising' it and thus made an attempt to understand and develop the individuality of the child. They held that the 'present of the child was more important and it should, therefore, be kept in view ignoring the possibilities of the future. In modern times as well these principles have been supported by John Dewey, a famous American educationist. He was of the opinion that the child's personality should be as much respected in the school as that of the adult in society.

The Basic system of education also regards the child as the centre of activity and develops its individuality. Sometimes, it is contended by some critics of the scheme that it is 'craft-centred' instead of being 'child centred'. The critics hold that when every subject is taught through the medium of some craft work and the articles made by the children are sold in order to meet the expenditure of the institution, the interests and natural abilities of the children would be exploited to raise the standard of production both in quality and quantity. But these objections had adequately been met by Dr. Zakir Hussain and Mahatma Gandhi. As a matter of fact, craft work will remain only a means and not an end and only that craft will be selected which is rich in educative possibilities. It will have natural points of correlation with important human activities and interests. The basic scheme is one of education and not of production. Its chief aim is to utilize the resources implicit in craft work for educational purposes and the development of the child's individuality; it does not seek merely to produce craftsmen at the age of fourteen.

In India where education exists but for the 'examination' and entire system is dominated by various subjects and text books, the Basic system holds a very important place. According to ordinary educational system the child receives from teachers and books information and knowledge as a passive listener of those incidents which are considered to be possibly related to the future life. Whatever is learnt by the child as expected to be

repeated by him. Both the teacher and the child remain constantly horrified with the idea of examination. How can one imagine of the development of the child's personality under these circumstances? The basic system on the other hand, seeks to eliminate both these defects. According to it the child takes initiative himself and progresses under the guidance of the teacher. The teacher gets ample opportunities to supervise the work and judge the fundamental capacity of the children. Hence it is evident that the child is the centre of education under this scheme.

(v) **Knowledge as one unified whole :** Under the ordinary educational system, the children are taught different and mutually exclusive subjects in the schools. The child, therefore, instead of regarding knowledge as one unified whole, considered it to be a collection of varied and unrelated events. It is difficult for the child to establish any relation between the multifarious subjects owing to their being taught separately. The teacher pours factual knowledge into the willing or reluctant heads of pupils and they to themselves try to store it by rote memory till they are called upon to pour it back in an examination. Whether such knowledge helps to develop their latent powers and faculties or whether it is related to their future life or not, is regarded to be no concern either of the teacher or the school.

According to the Basic system, children are no longer regarded as plastic material capable of being moulded at will or as empty vessels to be filled with factual knowledge of varied subjects by the teacher. In fact, craft being the medium of education, all the subjects are taught through the medium of it. An attempt is made to correlate the study of all subjects to it. The child thus understands knowledge to be one unified whole. The curriculum no longer means a mere scheme of studies or a list of subjects and text books, but in the entire range of activities and experiences wherein the child keeps himself engaged under the supervision of the school. The curriculum does not follow a narrow rigid pattern, but is on the other

hand, sufficiently flexible and grows and changes *paripassu* with the growth and development of the child. On account of the predominance of 'activity' instead of 'subjects' in the child's education, he assimilates easily the knowledge and experience gained through it. For instance, the teacher during the course of instructing the pupil to spin on the '*Takali*' can impart to him knowledge of such things as cotton and the need of proper soil and water for its production, development of cotton industry, advent of the Britishers in India and the determining of the price of cotton. Thus the child can easily learn geography, chemistry, history and arithmetic along with spinning. This explains why knowledge is regarded as one unified and integrated whole under the basic system of education.

(vi) **More Freedom for Teachers and Pupils to Work :** Both the teachers and pupils enjoy greater freedom to work under the Basic system. "When the aim of education is conceived to be the fullest possible growth and development of the young through self-activity, spontaneous and creative, the pupils must have a larger measure of freedom to think for themselves, to plan their work according to their choice and interest and to carry out their plans at their own pace."¹ We cannot expect self-expression and creative activity from the child under the present educational system where expressive stress is laid on mere rote memory and mastery of facts within a prescribed span of time for the sake of passing the examination. The object of a Basic school, on the other hand, is to provide ample opportunity to work, acquire knowledge through useful work and display his interests. Here attention is paid to the child's individual difficulties and needs, and he is made to feel that the school exists and works for him.

In like measure, the teacher too enjoys comparatively greater degree of freedom. He is not required to follow an inflexible and rigid syllabus incapable of being, if need be, altered by him. Nor is he at all worried about finishing courses and

1. Hans Raj Bhatia : *What Basic Education Means*, p. 42., Orient Longmans, Calcutta, 1954.

text-books for the examinations. In fact he can think and make experiment for himself and work out such methods of teaching as may be more convenient and useful both for himself and pupils and be best suited to the conditions of the school. He is free to modify the work and change text-books in the light of his accumulated experience. He does no longer feel that he is a helpless tool in the hands of those who draw up the syllabi, prescribe text-books, frame time-tables and conduct examinations. It should not, however, lead us to surmise that under the Basic system there is no fixed and definite curriculum or there are no fixed text-books. The only difference is that this system is much more flexible and the teacher is empowered to exercise personal choice and make charges in his daily work. If the teacher enjoys considerable measure of freedom to experiment his knowledge and methods in the class room, he can, no doubt, use it for the good of pupils. But if, on the contrary, he remains frightened, suppressed like some bond slave, he can never inspire his pupils with the noble virtues of self-confidence, courage and initiative. It is only a free teacher who can engender among the pupils the qualities of free thinking, planning, and undertaking responsibilities. Basic education provides ample opportunities for these purposes.

Thus it is evident that Basic system possesses all these educative possibilities whereby there can be fullest physical, intellectual and moral development of the child. It is by virtue of these special features implicit in Basic system that it can stand shoulder to shoulder with the important modern system of western countries i.e. project Method, Kindergarten, Montessori system and Education through activity etc.

Curriculum :

There will be a plan of seven-year course for the Basic schools, i.e. children of the age between seven and fourteen years will study therein. Upto class fifth, there will be co-education. Thereafter, inspite of the similarity in the curri-

cula for boys and girls, the only difference will be that girls will be required to study Home Science instead of General Science. In brief, the outline of the curriculum is as follows :—

1. Basic Crafts :
 - (a) Spinning and weaving
 - (b) Carpentry
 - (c) Agriculture
 - (d) Fruit and Vegetable gardening
 - (e) Leather work
 - (f) Making of toys and pottery
 - (g) Fisheries
 - (h) Domestic arts for girls
 - (i) Any other craft according to local and geographical conditions.
 2. Mother tongue
 3. Mathematics
 4. Social Studies (History, Geography and Civics)
 5. General Science. (Nature study, Botany, Zoology, Physics, Hygiene and Chemistry)
- Physical culture has been associated with Hygiene.
6. Arts : Drawing and Music etc.
 7. Games, sports and physical exercise.
 8. Hindi (where it is not the mother tongue).

English has not been given any place in the Basic system of education. It has been replaced by Hindi which will be taught instead of English. In different provinces local mother tongue will be taught in place of the main language. At such place, Hindi will be taught only at the stage of fifth or sixth class. The knowledge of mere writing and reading Hindi has been considered as needful. According to Gandhiji the curriculum of Basic education will be of the standard of current High Schools except in point of English. Though some people regard it with doubt, yet it is a subject worth experimentation.

No place has been given to religious education in this curriculum, because Gandhiji sought to teach the moral lesson of

self dependence to the people. Though not against religion as such, Gandhiji did not want to include the teaching of any particular religion or creed in the system of education; because he feared that the present religions would create a feeling of separation and disunity instead of co-operation and unity in the minds of the children. At the same time he believed that the substance of all the main religions must be included in the system; but that substance cannot be learnt through words or books; it could rather be learnt from the daily life of the teacher himself.

Training of the Teachers : The Basic educational system attaches much importance to the teacher. Infact the success or failure of the scheme rests upon the individuality of the teacher. Two kinds of curricula, therefore, have been prescribed in the scheme for the training of the teachers—long term curriculum and short term curriculum. Teachers teach not only common subjects but crafts also. Hence they have needs to master the knowledge of those crafts by getting training in them.

The minimum qualification required of the trainees for being admitted to training colleges is matriculation or two years' teaching experience after passing the Vernacular Final Middle or Junior High School Examination.

The duration of the course of long-term training is three years. The curriculum is very comprehensive and includes all the important and necessary subjects. Though this course appears to be somewhat lengthy, yet it can be completed by being regular and working with devotion. The necessity of short-term training was felt mainly because the scheme had to be brought in force forthwith. Hence its duration was kept one year only. The curriculum too, in brief, remained the same as it was in the beginning. The teachers are compulsorily to reside in hostels during the period of their training.

Method of Teaching : Method of teaching has been attached too much importance under Basic system. Any form of education becomes futile and useless in the absence of proper and

efficient method of teaching in spite of the curriculum being of best nature. The method of teaching and approach to the subject under the Basic system differs widely from those of common and popular educational system. Under the former system no subject is taught as an exclusive and separate unit, but it is taught by making the centre some such developed activity as might be co-related to other subjects. The teachers, therefore make a plan of all those closely co-related subjects and thus an indissoluble link is established among "the life, knowledge and activity."

The entire curriculum of Basic education is divided into seven successive classes. In the class first, the child acquires oral knowledge of the Mother Tongue, then learns reading and in the end writing along with some basic craft. Thus he makes progress from stage to stage. As he progresses, the co-relation of the basic craft with other subjects such as mathematics, language, arts, history, geography and science grows deeper gradually. This basic craft, as a matter of fact, serves but as medium to impart instructions in other subjects. Thus by the end of seven years the child acquires knowledge of necessary literary subjects along with acquiring proficiency in that special basic craft. The entire method is founded on the productive basic craft based on psychology.

Spinning and weaving mainly form the basic crafts; but according to the views of Mahatma Gandhi other crafts too can be included in it. No craft can serve as a perfect and ideal medium; but only that aspect of it can be used which may be practicable. As for others, different other methods can be followed.

Natural environment, social environment and craft are the only three means by which a particular subject can be co-related to another and a child can be capacitated to mould himself according to the circumstances wisely and actively. Thus the entire curriculum is 'child-centred' and not 'activity-centred.'

The child works with the hand and uses simultaneously his mind and imagination. Children possess a natural creative instinct which is fully exercised under this system. His individuality and character also develop along with his physical and mental growth and he begins to regard himself as an important link of the nation and society.

Under the Basic system the child can remain no longer merely a passive listener as is the case under common educational system. The Basic schools are those spheres of activity and centres of experiments and investigation where the child always remains alert. Curiosity and hope of achievement and success push him forward. According to the views of Zakir Hussain Committee, so far as the curriculum is concerned, stress has been laid on the principle that teaching should be based on the realities of life related to some craft and social and physical environments of the child so that whatever knowledge he acquires might be harmonised with the progressive activities of his life.¹ Under this system the principle of "learning by doing" is also kept in view. The child learns craft while playing and acquires knowledge of other subjects without boredom or ennui.

The Basic system emphasises the magnitude of inspection work like teaching work. For this purpose, there is the need of capable and experienced persons who should not only inspect but guide too.

The present educational system is very defective and puts obstacle in the way of the development of the child's personality. Under the Basic system, the mode of examination has completely been reorientated on scientific basis by affecting a revolutionary change in it. The teacher holds a prominent place in such a mode of examination.

Progress of the Scheme :

Many modifications had been affected in the scheme according to the report of Zakir Hussain Committee. The

1. Zakir Hussain Committee Report, p. 50.

rules pertaining to the self-supporting aspect of the scheme were relaxed. The sphere of basic craft was also enlarged and the entire experience of the children began to be utilized for educational purposes. India is now proceeding with swift strides in the sphere of primary education on the lines of the scheme.

The scheme had been accepted officially at Haripura Congress Session. The Congress Ministries experimented it in different provinces. Its pace assumed swifter speed with the establishment of the "Hindustani Talimi Sangh". After 1938, it was officially adopted in Central Provinces, U. P., Bombay and Bihar-Orissa. New training colleges and schools were established and the teachers began to be sent for training. The Central and Provincial Governments evinced a keen interest in the scheme. The Wardha Normal School was promoted to Vidya Mandir Training School and ninety-eight other Vidya Mandir schools were opened. The U. P. Government on her part did not lag behind and introduced the scheme in the Province immediately. The new Education Minister patronised the scheme well and a special official was appointed to supervise the Basic education; there was established, moreover, a Basic Training College. In Bihar, the scheme bore fine fruits. But a terrible blow was given it in 1940 at the hands of political disturbances.

In 1938 and 1940, respectively, the Central Advisory Board of Education appointed two committees under the chairmanship of Sri B. G. Kher. These committees expressed their careful and well studied views about Basic education. As a result of their views the Basic education was completely overhauled and reorganised in the country. The committee put forth the following recommendations :—

(i) The scheme of Basic Education should first be introduced in rural areas.

(ii) The age range of compulsion should be 6 to 14 years, but children can be admitted to the Basic school at the age of 5.

(iii) Diversion of students from the Basic school to other kinds of schools should be allowed after the fifth class or about the age of eleven plus (11 +).

(iv) The medium of instruction should be the Mother Tongue of the pupils.

(v) A common language for India is desirable. This should be Hindustani with both Urdu and Hindi scripts. Option should be given to the children to choose the script and provision should be made for teaching them in that script. Every teacher should know both scripts, viz. Urdu and Hindi.

(vi) No external examination need be held. At the end of the Basic course a school Leaving Certificate based on an internal examination should be given.¹

The Central Advisory Board of Education accepted many recommendations of the Report of Kher Committee and tried to give them a practical shape in the Sargent Report of 1944.

In the beginning of 1945, a meeting of the Hindustani Talimi Sangh was again called at Wardha. In this meeting, the entire educational system and the progress of the scheme were thoroughly examined and discussed. The value and importance of the Scheme was recognised in this meeting too and in view of its being founded on Gandhiji's principles it was named the 'Nai Talim' or New Education. The Nai Talim was classified into four divisions—Pre-Basic, Basic, Post Basic and Adult Education. The Pre-Basic education was meant for the children of the age between three and six years, and Post-Basic education included higher education.

Even prior to this, in the year 1944, the Central Advisory Board of Education had supported the plan of expanding the basic education. The National Planning Committee which had been appointed by the Congress for the purpose of giving its report and suggestions concerning multifarious problems

1. Report of the Committee appointed by Central Advisory Board of Education, 1938-45; pp. 9-10.

of the country, also approved of Basic system of education. In 1947, the Hindustani Talimi Sangh Wardha drew up a comprehensive syllabus which had been applied nearly in all the provinces. The Post-Basic Secondary education received meagre attention under the plan. The main media of these Post basic secondary schools are such crafts as agriculture, dairy, masonry, smithery, carpentry and weaving etc. It is on the basis of these crafts that plans for the reconstruction of villages are thought out and framed. Similarly the Post-Basic colleges are being established, as Sir Radha Krishnan Commission Report has recommended on the lines of the People's Colleges of the Scandinavian countries.

Nearly in all the provinces the move to propagate and expand the Basic education has been started. The movement has been accorded a cordial welcome in all the quarters of the country owing to the independence of the country and the growing demand for education among the people. There are two main tendencies prevalent in this sphere : first, the provision for free and compulsory primary education, and secondly, the conversion of the existing traditional primary schools into the Basic Schools. It had been laid down in the Constitution of India in 1950 that every effort will be made to give the benefit of free compulsory primary education to children of the age between six and fourteen years within the span of 10 years. Even before the Constitution came in force in 1950, steps in this direction had already been taken. On the recommendations of the Central Advisory Board of Education, the government had already admitted that the education, of the country should be reorganised on the Basic pattern. The independence of the country has kindled the hearts of the masses with a new zeal and desire to educate their wards at least upto the primary stage. People now realize that education is their fundamental human right. This sort of desire and zeal is manifest even at those places where there were no educational facilities before 1947. For instance, before 1947 there was not

even a single school in the tribal areas of North East Frontier Agency ; but by the end of 1953, as many as 1900 schools had been established there, and fresh ones are constantly emerging.

So far as the question of the conversion of existing primary schools into Basic Schools is concerned, some progress has been made in this direction too. But in the absence of trained teachers, proper buildings and paucity of funds, the progress is not satisfactory; moreover, no significant improvement has been made in the nature and quality of education.¹ The main cause has been the utter difficulty to get able and contented teachers. The Basic education while it is simple and easy for children, is comparatively more difficult for the teachers. But wherever teachers have worked with devotion and assiduity, the scheme has borne fine fruits.

People entertain different views about the Basic education. In the Province of Bihar where the scheme has achieved success, people have admired it and accorded a sympathetic welcome to it. Similar is the case in Madras, Bombay and Tribal areas. But at some other places, people have not only regarded it with disdain but also opposed it strongly and actively. Under these circumstances, the quality of education in these areas has positively deteriorated instead of improving.

When the Basic education had been introduced in the country, the basic crafts as spinning, weaving and agriculture served as medium of education. But they are far from being adequate. In different provinces, local crafts are in vogue. We can find out educative possibilities in all these crafts. For example, Kashmir has always been renowned for such crafts as embroidery and wood carving. Spinning and weaving of silk is the craft of nearly all the houses in the province of Assam. It is, therefore, quite manifest that every province can adopt local handicrafts. Progress made in this direction is

1. "While the superiority of Basic over the old system is admitted by every one, results have not always been commensurate with the hopes entertained about the system." *Progress of Education in India*, (1947-52). Ministry of Education, Government of India.

conspicuous and gradually new crafts are being adopted in the Basic education.

After the year 1947 the Basic system of education has largely been accepted at the elementary stage. The earlier misconception that basic education is a scheme of production with conscript child labour, has long been abandoned. Now the basic pattern has been universally accepted in India as the only type of education to be provided at the elementary stage. The Conference of Education Ministers in 1956 declared that "...the Centre and State Governments have accepted basic education as the pattern of elementary education in conformity with the enunciation of the concept of Basic Education as clarified recently by the Basic Education Standing Committee and endorsed by the Central Advisory Board of Education. In view of this Conference, this declaration should form the basis for the development of basic education in the country."

In view of the above resolution the Basic education is making encouraging progress. The first Five Year Plan envisaged that the number of junior basic schools would increase from 35,002 in 1950-51 to 42,833 in 1955-56 i.e. by 22 percent. The number of pupils in these schools was expected to increase from 29,00,322 in 1950-51 to 52,76,278 at the end of the First Plan in 1955-56. i.e. by 81 percent. During the final year of the First plan, the number of basic schools in the country was 47,813 including the 31,898 elementary schools in Uttar Pradesh which the Government of that State considered as basic schools.¹ The number of non-basic elementary schools in the same year was 2,35,167 excluding U.P. The percentage of basic to non-basic elementary schools was approximately 20. During the Year 1957-58 as many as 3,464 non-basic elementary schools were opened as against the 964 basic schools.

The Second Five Year Plan has fixed the following targets for the expansion of the basic education.

1. Estimates Committee Report on Elementary Education, (1957-58), p. 34.

- (i) Number of Junior Basic Schools will be increased from 8,360 to 33,800.
- (ii) Number of Senior Basic Schools will increase from 1,645 to 4,671.
- (iii) Enrolment in Basic schools will rise from 11 lakhs to 42 lakhs and 24 thousands.

In the opinion of the Estimates Committee as against a total of 38,371 basic schools both junior and senior, the number of non-basic elementary schools at the end of the Second Plan period is expected to be 3,26,800, which means that the percentage of the basic schools to non-basic schools will be approximately 11.6 as against 20 percent at the end of the First Plan.

As has already been remarked the attempts are being made to convert the traditional elementary schools into basic schools in various States side by side the establishment of new basic schools. During the period of the First Plan approximately 13,600 basic schools were established either by conversion or by starting new schools. In the year 1956-57 alone 964 new basic schools were started while 772 ordinary schools were converted into basic schools.

This gloomy picture of the progress of basic education, however, cannot be viewed with satisfaction. In fact this progress has not been as it should have been. The Government of India had appointed an Assessment Committee on Education, which submitted its evaluation report in 1956-57, has made elaborate study of the entire question of basic education in India and after visiting various schools in some of the States they reached at the conclusion that the standard of education in basic schools is not satisfactory and is quite low. They have also suggested that there is no need of opening ordinary traditional elementary schools when the basic education has been accepted for the purpose. In their opinion the financial assistance given for the improvement and spread of elementary education should be earmarked by states for basic education. For this purpose the Union Government should insist that any financial

aid given by it directly or indirectly is strictly earmarked by the States for basic schools and Basic Training schools.

The Estimates Committee on Elementary Education have also studied the problem and have suggested the following steps for the improvement of the standard of basic education :

- (1) "The impression that basic education is meant for rural areas and traditional education for urban areas should be removed;
- (2) It should be ensured that the standard of academic attainments (as distinguished from the craft training) in basic schools is on a par with the same in the corresponding classes in the traditional schools;
- (3) More basic schools should be started in urban areas by converting the existing traditional schools into basic;
- (4) The programme of reorientation of existing primary schools towards basic should as far as possible, be given higher priority and the work should be completed by the end of the Second Plan;
- (5) The Ministry should make efforts to create confidence by explaining the scientific scope of basic education and its inherent qualities in building national character and love for manual labour;
- (6) The equipment and productive output in basic schools should be improved and necessary arrangements for timely supply of raw materials to basic schools should be made;
- (7) All efforts should be made to maintain high standard in basic schools and the work of consolidation should be given due attention along with the work of expansion;
- (8) Leaders in political and administrative fields, who have faith in basic education, should give preference to Basic

over traditional education so far as their own children are concerned.”¹

Post-Basic Schools :

As the basic education is expanding at the elementary and middle school level, the question of post-basic education has assumed added importance. It has been decided that the requirements of the students passing out of Senior Basic schools for further study would be met by the Post-Basic schools. During the First Five Year Plan, 28 such schools were established out of which 14 were in Bihar alone, 5 in Assam, 4 in Bombay, 4 in Madras and 1 in Orissa. The Post-Basic education could not develop in most of the States. During the Second Five Year Plan, however, great attention is being paid for the establishment of Post Basic schools. A scheme is being implemented according to which financial assistance is being provided to the States to the extent of 60% of the recurring and non-recurring expenditure for this purpose. For the year 1957-58 a provision has been made of Rs. 8 Lakhs for the establishment of Post-Basic schools.

The issues concerning Post-Basic education have been separately examined by the Assessment Committee on Basic Education, the Standing Committee of the Central Advisory Board of Education, the Central Advisory Board and the Education Ministers Conference held in Sept. 1956.

All these bodies have recommended greater attention being given to the Post-basic education. They have suggested that students who passed through the post-basic schools may be considered equal to Secondary or higher Secondary school students. Secondly opportunities for higher education be provided for such students. The Universities should recognise Post-basic education for purposes of admission of the pupils passing out of Post-basic schools. In the opinion of the Standing Committee of the C.A.B.E. also the “Post-Basic Schools should be regarded as an integral part of the Secondary Education system and that Boards of secondary education should evolve an

1. *Report of the Estimates Committee (1957-58)*, op. cit., pp. 37-38.

examination suitable for Post-basic schools. On the result of this examination successful candidates should receive certificates identical with those awarded to candidates who successfully complete the higher secondary course."

Similarly the Education Ministers Conference of 1956 also suggested that "the standard of education given in Post-Basic schools should be as high as, or even higher than, that in ordinary schools. When this is ensured, negotiations for their recognition should be carried on with the Universities."

In the light of the above suggestions various States have taken up the question of giving proper place to the post-basic education. But no progress into the direction has been made anywhere except the State of Bombay. What, infact, is needed is a clear and unambiguous enunciation of policy and the implementation of the same faithfully.

Besides the above, more steps are being taken for the development of basic education in the country. The establishment of the Model Basic School at Delhi to be an urban school to meet the view held by many that basic was an inferior type of education reserved for rural areas, the establishment of the National Institute of basic education to undertake research from an all India point of view in the field of basic education, to undertake training of basic education workers at higher level i.e. Inspectors; Administrators and Supervisors and to function in an advisory capacity and as a clearing house of information on basic education etc. Moreover efforts are also being made to produce literature on basic education. Besides holding seminars, conferences and exhibitions on basic education, a scheme for the production of basic education literature in the form of guide books, supplementary reading material for children, source books for teachers and monographs on various subjects has been taken up. A Basic education Quarterly is being published by the National Institute of Basic Education.

For the purpose of preparing programmes for the early introduction of free and compulsory elementary education an All India Council for Elementary Education has been set-up.

In March 1958 this council recommended that the expansion of elementary education should be treated as an emergency problem and every effort should be made to fulfil the recommendations of the educational panel of the Planning Commission in this regard. The Council has suggested several steps such as provision of free books, midday meals etc. in backward areas and among poor classes of people, in addition to affecting compulsion in enrolment through legislation. The State Governments and Union Territories have been advised to introduce free and compulsory elementary basic education immediately in a few community development or National Extension Service Bloks as pilot projects in order that they may be suitably equipped with adequate knowledge for tackling all problems and difficulties when launching a comprehensive programme of compulsory primary education in the country.

Thus the basic education, which has now been accepted as the only system of elementary education is making progress though slow yet steady. The basic education, as a matter of fact, is assuming greater and greater importance as the very basis of national life and inspiration and not merely as a system of education.

It is expected that in future its form will still be more comprehensive and universal. Only then the views of Gandhiji, originator of the scheme, about education will be fully objectified. The primary education which had been treated with indifference and negligence during the British regime in India, could not lie under a cloud in free India. If India has to compete successfully with the civilized nations of the world, she will have to eradicate her 80% illiteracy. It is, no doubt, quite true that we can wash away ugly stigma of illiteracy by means of proper curriculum, efficient teachers, skilful organisation and administration, economic stability and untiring perseverance and by making primary education compulsory in the proper sense. When America, Russia, China and Turkey etc. have attained marked success in this

experiment, is there any thing which cannot be accomplished by free India with all her noble ambitions and higher aims ?

The fact that proper importance is not being attached to primary education in India, admits, of no doubt. During more than the hundred years between 1854 and 1954 the Government has confessed theoretically several times that the spread of primary education is one of her most important duties. According to the 45th clause of the new Constitution of India it is the duty of the Government to impart free and compulsory education to all the children between six and fourteen years upto the year 1960. But inadequate adavance has been paid in this direction. The Government is concentrating her attention and energies upon the improvement of university and Secondary education. Manifold problems thereof have been fundamentally and comprehensively analysed by different educational Committees and Commissions appointed by the Central Government from time to time. But the Government of independent India has not been able to realize so far that a similar commission to examine the problems of primary education ought to be appointed forthwith.

Hence, it is of utmost necessity that the Indian Government should appoint a primary education Commission for the purpose of studying all its problems on all-India basis and providing concrete suggestions for their satisfactory solution.

Further, we have to consider the question of the improvement in the financial condition of primary-school teachers. It is a well-known fact that the teacher of Indian primary schools gets very low salary. Hence he leads a very miserable life full of wants, being always haunted by financial worries. The Government too, considering him to be quite helpless and poor can conveniently afford to neglect and ignore him. The authorities too, attend to grievances of the university teachers more readily than to those of the teachers

of primary schools, because the former are more forceful and can convey their complaints to the higher authorities, and possess the power to fight for their rights and claims.

The primary school teacher who is better than a common drudge in no wise, on the other hand, carries on his teaching profession without hope or inspiration. So long as the condition of primary education is not improved, the foundation of education in India will always remain weak. It naturally leads us to the inevitable inference that so long as the financial position and working conditions of the teachers of primary schools are not improved, all hopes about the educational improvement would remain but vain and futile. In comparison to the ordinary primary teachers, the lot of basic teachers is still harder. The period of their training is longer and expenditure larger; their teaching-work is much more irksome and tiring. Hence it is natural that the scale of their wages should be higher than that of common primary school teachers. The Madras Government has diverted her attention in this direction to a certain measure, but other states have ignored this problem altogether.

Another major problem which confronts the primary or Basic education is the scarcity of school buildings. It is, indeed, a pity that we do not provide the future citizens of the country with proper place where they might learn the first lessons of their life. Nearly in all the parts of the country, most of the primary schools do not possess their own buildings. If at one place, the children receive education in dilapidated and tottering houses, at others sitting under trees they are exposed to rains, sultry heat of the sun, biting cold of the winter and other tyrannies of nature. Indeed, scarcity of school buildings is a crucial problem. It is, in all respects a ridiculous and ignominious state of affairs demanding immediate and proper attention.

Besides these difficulties, there are many more which may also be mentioned here. There are many other factors which

impede the swift career of primary education in the country; they are : failure of the Government to apply the principle of compulsory education throughout the country; lack of good text books and other reading material; curricula defects, want of facilities for the training of teachers, inefficiency and inadequacy of inspection; petty politics in local boards, immolation of primary education under these boards and reigning poverty among the masses. So long as these obstacles are not removed from the way, we cannot, in any way, improve primary education which includes Basic education also.

(2) Sargent Report (Post War Development Plan)

At the end of the World War II a new educational scheme popularly known as the Sargent Scheme was submitted to the Indian Government. John Sargent who was the then Educational Advisor to the Government of India, was asked to draft such a memorandum as might contain an outline of the plan for post-war educational expansion. The Central Advisory Board of Education accepted this memorandum during the course of their meetings in 1943 and 1944. The memorandum was based on all these reports which had been published by the sub committees appointed by the Board for the different aspects of education. Therefore, the Scheme was named after John Sargent. The Report published by Central Advisory Board of Education has an immense value and importance in the post-war schemes. The Report contains a detailed account of education from Nursery stage to University level; it throws light upon its organisation, defects, methods of improvement and other future suggestions. In a way, it is the first report of its kind which seeks to examine and study the entire national education so comprehensively and minutely.

The Sargent Report has taken into its purview every aspect of education by dividing into twelve chapters. They are, in brief, as follows:—

(i) Provision of universal free and compulsory primary education for the children between the age of 5 or 6 and 14 years. This education will be sub-divided into two heads: Junior Basic (6-11); and Senior Basic (11-14). The former type of education will be compulsory for all while the latter form of education will be meant only for those who do not intend continuing their studies in high schools.

(ii) Provision of pre-primary education for children of the age between three and six years. The main aim of it would not be to give ordinary education, but to give them lessons in social behaviour and discipline.

(iii) High School education for the selected children of the age between 11 and 17 years. Only those students who will evince interest in further studies, will be eligible to be admitted to these schools. Normally the number will be 20 per cent. These high schools will be divided into two classes : (1) Academic High Schools ; and Technical High Schools. In the former institutions, subjects of arts and science i.e. mother tongue, English, History, Oriental languages, modern languages, Geography, Mathematics, Science, Hygiene and Sanitation, Agriculture, Music, Economics and Civics etc. will be taught. In the latter ones, vocational and commercial subjects such as metal and wood work, Engineering, Drawing, Book-Keeping, Short hand, Typewriting, Accountancy and Business Method etc. will be taught. The medium of instruction will be mother tongue and English will be second compulsory language. In the Girls' Schools, Home Science will be taught in place of general science. The candidates desirous of being admitted to high schools should necessarily have attained to the age of 11 plus year and they should have completed junior Basic Course. Every student in it will be of the age under 14 plus. Fifty per-cent students will receive free education. Facilities for higher studies will be provided to able and intelligent students.

(iv) Provision of High School education for the selected students after completing their Intermediate course in existing institutions. By abolishing Intermediate classes, the first year

should be transferred to high school and second year to degree classes. The Report throws light on the defects of modern university education. Restrictions should be imposed upon admission to them. Only one out of every fifteen Matriculates should be given admission to the University. Personal contact must be developed between the teachers and students. Improvement should be made in the working conditions and salaries of teachers. An Indian University Grants Committee should be established for the purpose of effecting coordination among the curricula of different universities.

(v) Provision should be made for technical, commercial and Arts education to which full-time and part-time students should be admitted in adequate number. Four kinds of workers will be needed for Indian Industries : (1) Chief Executives: These persons will get admission to the Technological Departments of Universities after finishing their courses in Technical High Schools. Strictness will be observed with regard to their admission. (2) Minor Executives : It will include the Foremen and Charge hands etc. Students having completed Technical High School courses will do that work. (3) Skilled craftsmen : These students will be taken from Technical High Schools at the completion of their Senior High School courses. (4) Unskilled Labour : These persons will directly be admitted from Senior Basic Middle Schools where they might have learnt some craft work. They can be included with skilled artisans after gaining sufficient experience.

(vi) Proper arrangement should be made for the education of the adults between ten and forty years. The education in their case should be both commercial and general. "The main emphasis in this country must, for some time to come, be on literacy, although from the very beginning some provision must be made for adult education proper, so that those made literate may have an inducement as well as an opportunity to pursue their studies." There should be separate classes for boys and elderly persons. Special attention should also be devoted to women-adult education. In order to make adult education

more interesting and effective, the use of magic lanterns; Cinema, Gramophone, Radio, Folk dances, music and dramatic performance should largely be made; besides, public libraries should be organised which must take a maximum period of twenty years only.

(vii) Full provision for the proper training of teachers should be made for the implementation and continuation of the scheme. It has been laid down in the scheme that in the Pre-Basic and Junior Basic Schools one teacher for every thirty children : in Senior Basic Schools one for every 25 children and in High Schools one teacher for every 20 students will be needed. Thus the entire scheme will need 22,17,733 teachers (i.e. about 20 lakh non-graduates and 1,81,320 graduates). The graduates will be trained in Training Colleges and the non graduates will be given three kinds of training—PrePrimary teachers, Basic teachers and non graduate teachers for High Schools. There is the need of Refresher Course for trained teachers at different intervals. No special Training Colleges are needed for the training of technical and commercial teachers because they will have their training in technical and industrial institutions. There should be increase in the scale of salaries in order to provide inducement to able and efficient teachers.

(viii) Proper provision should be made for compulsory physical education, medical inspection and treatment of the students in order to keep them physically fit. A thorough medical test of the health of the children should be made at the age of six, eleven and fourteen years. There should be maintained a record of the students' physical state, height and weight. Immediate and proper medical treatment must be given to the students in case of any defect after the medical test. Students should be provided with literature on dietary, sanitation and physical culture. The class rooms should be well-ventilated, clean and well-equipped with furniture.

(ix) Special institutions should be provided for the education of physically and mentally handicapped children. These

two categories include imbecile, blind, dumb and deaf children and those suffering from some other similar physical handicaps.

(x) Employment Bureaux should be established.

(xi) The institutions should provide for social and recreational activities on a fairly large scale.

(xii) Well-organised Education Departments should be established at the Centre and in the states. Thus education should be entrusted to those experts who understand the secrets of it. Entire education except University education should remain under the direction of the States. The organisation of University activities should be on an all-India basis.

Criticism :

Merits : In brief, it is the Sargent Plan. Seeing the high standard of education in other progressive countries, it was essential to frame a comprehensive and all-embracing educational plan in order to enable the country to stand shoulder to shoulder with other countries. The scheme thus holds a very important place in the educational planning of Post-war India. It is much more universal than all other plans introduced hitherto. It contains an analytical account of all the aspects of education. It has sought to solve finally and decisively problems related to education such as that of the introduction of compulsory education in the country. The scheme affords ample scope for free all-round development of the child's individuality.

The exponents of the scheme had fully well realized that the teacher formed the nucleus of all educational plans. Howsoever attractive and beneficial any scheme might be, it can never be successful if we have no efficient capable and contented teachers for the purpose of implementing it. Keeping this point in view, the scheme lays special emphasis upon the improvement of the scale of salaries of the teachers of all classes i.e. primary schools, secondary schools and universities.

The report has brought to surface all the inherent weaknesses and defects of the present educational system of the

country. For example it has been admitted in the scheme that undue emphasis is laid on examinations engendering in the students bookish narrowness. They dwell in the world of imagination loosing all contact with the realities and hard facts of life. High School education has hitherto been regarded as complementary to university education. It is not sufficient in itself. Moreover, university education also lacks systematic planning. There is no proper and adequate provision for the training of teachers etc.

Demerits : It is not at the same time true that the scheme is quite immune from defects and limitations. It has been assumed that if the scheme were to be operated for a period of forty years, education in India could reach the level of that in England. But it has been forgotten that England will not sleep over that period; but, on the other hand, she will continue to progress and India will lag behind by well nigh half a century. Again, the period of forty years is also considerably large. The whole plan covering forty years has further been divided into five year programmes. "The first five" as the report says, "should be devoted to Planning, Propaganda and particularly to the provision of the institution necessary for training teachers and that thereafter the actual carrying out of the scheme should be divided into seven five-year programmes, during each of which an area or areas should be fully dealt with. The size of these areas in the case of each Province will be determined during each programme period by various factors, of which the supply of teachers available will be the most important." This shows that the period of forty years is more than required and India is not in a position to wait so long for the reconstruction of her education. Further, the scheme will be experimented in the areas one by one. It may also be noted that the scheme will require 313 crores of rupees annually of which 277 crores will have to come from public funds. Considering this, the scheme is immensely expensive for a poor country like India.

The Sargent scheme has neither thrown any light upon nor made any provision for certain vital problems of Indian education such as, rural education, women education and the place of religious education in our educational organisation. The method of selecting students is also undesirable. It limits the scope of every student to receive higher education.

The self-supporting aspect of the schools as laid down in the Wardha Scheme has totally been discarded. Further it does not provide for any proper and strong government machinery in order to enforce compulsory education in the country. To regard the educational level in England as the standard for India is also not proper and desirable at all.

Progress of the scheme : Having analysed the merits and demerits of the Sargent Scheme, it appears that despite its shortcomings and limitations, it is a big epoch-making plan. The Central Government have accepted its major recommendations and established a separate Education Department at the Centre in 1945.

In 1944, the Central Government asked the Provincial Governments to draw up their five year programmes on the basis of the Sargent Scheme. Many such programmes during the quinquennium between 1947-52 were framed. The scheme had been put into operation even as early as 1945. The Central Government had agreed to sanction a sum of forty crores of rupees as financial help during 1947-48. These provincial five-year programmes include improvement in the scale of teachers' salaries, free compulsory Basic education applicable to children between 6 and 11 years in the first instance to be extended to children of the age between 11 and 14 years, improvement in university education, special provision and facilities for technical and adult education, special arrangement and facilities for scientific investigation etc. Further, the period of forty years has been reduced to sixteen years.

Besides, on the recommendations of the Report an All-India Technical Education Committee has been instituted and

a Poly-technical College has also been established in the metropolis of India. In 1945, the Educational Bureau and in the following year, the Universities Grants Committee have also been established. The question of foreign education of Indian students has been taken up by the Central Education Department.

During the financial year 1957-58 the Government of India have set up an All-India Council of Elementary Education in order to accelerate the pace of expansion of elementary education and to fulfil the directive of article 45 of the constitution.

The council will consist of 21 members besides the Chairman, K. G. Saiyidain. The committee will have power to appoint committees to examine any special problem. All the 21 members of the council are taken from the various states of the union, and they are either Directors or Joint Directors of education in various states or Secretaries to the State ministries of education or to some other ministries sharing some work in the field of education.

The All-India Council for Elementary Education has recommended that provision of universal, free and compulsory education at least for children of the age group six-eleven by the end of the Third Five Year Plan period should be regarded as an integral part of the core of the plan.

The council has further suggested to set up a special unit of the ministry of education for collecting, studying and disseminating experiences of one state to others in the field of elementary education.

(3) PROGRESS of SECONDARY EDUCATION (1937-58)

During the period following the year 1937, the number of secondary schools and the students attending them increased astonishingly. The attention of the Provincial Governments was also shared by the Secondary education along with the improvement and expansion of primary education. The

increase in the number of institutions and students is attributable also to the growing demand of Secondary education specially English among the Indian masses. But the progress of Secondary education was considerably hampered by the resignation tendered by popular Provincial Governments and disturbances of war period and ratio did not appreciably increase inspite of the increase in number. The number of the Secondary Schools in United India during 1936-37 was 13,056 falling to 11,907 in post partition India in 1947. Rest of the institutions went under the possession of Pakistan. In the past decades, secondary education has constantly redoubled itself, but it could not happen during this decade. There are mainly two reasons responsible for such a slow growth : the first is the check on the progress of primary education, and second is financial crisis brought about by war. The number of the students decreased during the War period owing to the economic crisis affecting the persons belonging to the middle class, for it was this particular class wherefrom the main supply of students was drawn for secondary education. On account of education being extremely expensive, secondary education became a thing of luxury for the students belonging to poor indigent stratum of society.

It is, however, true that at the expiry of war period, education began to progress in the country. With the advent of independence of the country in 1947, a reviviscence has taken place in the sphere of secondary education. Owing to the spread of primary education among the masses, secondary education rose in demand. Education which was hitherto unavailable for the children of peasantry, itself began to knock at their door with the flood of secondary schools affecting prominent villages and neighbouring towns. Women education also was awakened from torpor with the wave of political and social consciousness running through the entire fabric of Indian society. Consequently, satisfactory increase has taken place in the number of Secondary schools for girls. Other sections of society such as the untouchables, aborigines and

backward classes could not escape the over-whelming tide of Secondary education and they took fullest advantage of it. Impetus to the progress of Secondary education has been given by the mother tongue serving now as the medium of education.

The U. P. Unemployment Inquiry Committee had recommended to reorganise the secondary education. It had been fully realised by now that the only and narrow aim of current secondary education was to prepare candidates for the High School Examination and admission to the Universities. It was not a self-sufficient and independent unit by itself. Under these circumstances, there was the need of effecting necessary changes in it.

In 1938, the Bombay Government formed a committee for the reorganisation of Secondary education; it drew up a curriculum covering a period of four years. It was to be used after a primary curriculum of the duration of seven years. This four-year syllabus had been sub-divided into scientific and general curricula. Both these curricula were further sub-divided into three groups each. Under the general curriculum were included (i) Literary (ii) Arts (iii) Commerce; and under the Scientific curriculum were included (i) Agriculture (ii) Commercial and Technical (iii) Scientific and Vocational curricula. Experimental education was included in every curriculum besides literary one. The entire course which can be compared to High School curriculum, covered a period of four years. It was thus a sufficiently progressive plan.

Besides this Committee of the Bombay Province, in U. P. too a Primary and Secondary Education Reorganisation Committee was appointed under the chairmanship of Acharya Narendra Deva. Similar Committees were established in Delhi and Madras also.

The Acharya Narendra Deva Committee U. P. (1939)

Appointment : The U. P. Government with a view to reorganising the primary and secondary education of the province appointed a Committee which submitted its Report in 1939.

Other prominent members of the Committee were Sri Kane, Dhulekar, Kumari Williams, Mrs. Uma Nehru, Achar, a Jugul Kishore, Mohammed Ismail Khan, Begum Azizul Rasool, Sri R. S. Pandit, Sri Ram Ugraha Singh, and Dr. Zakir Hussain, etc. After submitting its Report on primary education, the Committee submitted its Report on Secondary education and put forth valuable recommendations. They are in brief as follows.¹

Recommendations :

- (i) The first defect in the modern system of education is that it does not meet the multifarious requirements of life. Moreover, it does not make any provision for the solution of the problem of unemployment rampant among the masses and their varied interests.
- (ii) It is merely complementary to the University education.
- (iii) Secondary education should be complete and solid; the curricula should be self-sufficient and independent units.
- (iv) Secondary education should be for children of the age between 12 and 18 years.
- (v) All the Secondary institutions will be called "colleges" the standard whereof will be higher than that of the existing Intermediate colleges.
- (vi) The curriculum of the first two years in these colleges will be similar to that of the highest two classes of the Basic Schools. Less emphasis may be laid on crafts. English would remain compulsory subject.
- (vii) The syllabus would include the following subjects—
 - (a) Language, literature and Social science.
 - (b) Natural science and Mathematics.
 - (c) Art.
 - (d) Commerce.
 - (e) Technical and Commercial subjects.
 - (f) Home Science (for girls).

1. Report U.P. Primary and Secondary Reorganisation Committee, 1939, pp. 129-33.

- (viii) Admission will be made two times. First after the Basic education and second after the curriculum of seven years.
- (ix) The terms "High School" "and Intermediate" will be removed.
- (x) Hindustani should be the medium of education.
- (xi) Experts should be appointed to draw up the syllabi. The curriculum should be real and practical and should symbolise the needs of the time and nation.
- (xii) English should be treated as compulsory subject; besides, physical science and General Knowledge will be other compulsory subjects.
- (xiii) Advisory Boards should be appointed for the purpose of opening all kinds of colleges. Their duty would be to advise the government in connection with the curricula and collect funds from Trade and Industry for the colleges.
- (xiv) Colleges for Home Science should be established for girls.
- (xv) Adequate library facilities should be provided in each college.
- (xvi) For the sake of improving the character of the students and engendering the sentiments of citizenship, democracy, self-reliance, leadership and social justice in their minds, it is essential that such extra-curricular activities as Scouting, Debating Societies, Dramatic performances, Social Service, Co-operative Societies, Consumers' stores and similar other associations should be organised. These activities should be emphasised like regular curricular activities.

Besides these recommendations, the Narendra Dev Committee expressed its opinion and put forth many constructive suggestions on about a number of important problems i.e., women education, vocational education, training of teachers and improvement in their service conditions, agreement form of service

for teachers, improvement in text books, improvement in the method of examination and educational organisation as well as discipline. It also recommended the establishment in the province of a Central Pedagogical Institute to which should be attached a library and a reading-hall.¹

After the War :

In addition to this Committee, the Central Government and different Provincial Governments appointed similar other Committees regarding Secondary education. All these Committees were of the opinion that the curriculum of High School should be multifaceted and one of its aims should be University education. By abolishing Intermediate classes, first year class should be transferred to High School and the 2nd year class should be joined to the Degree classes thus increasing its course to three years. The curriculum of Secondary education should cover a period of six years to be taken up by the student in the sixth class at the expiry of his five-year primary course, and to continue upto eleventh class. Variety should be introduced in the curriculum after the eighth class i.e. after finishing eight years of education. Upto the level of eighth class all the subjects should remain compulsory so that when the student reaches the IX class, he may choose any subject according to his taste and aptitude. Commerce should be introduced at the level of IX class.

As a matter of fact, the above-mentioned plan had been framed by one Sapru Committee. It was consequently approved by the Inter-University Board, the Central Advisory Board and the Central Government. It has been acted upon first by Delhi Province and later on by U. P. All the High Schools in Delhi have been converted into Higher Secondary Schools which conduct education upto eleventh class. Similar experiment is being done in Uttar Pradesh too; according to the Scheme, primary schools from 1st to 5th class, Junior High Schools from 6th to 8th class, and Higher Secondary

1. Report (1939), p. 147.

Schools from 9th to 11th class are proposed to be established. All the High schools are now called the Higher Secondary Schools and every year some High Schools are granted recognition to start 11th class. The Government High Schools, too, are being converted into Higher Secondary Schools. The results and progress of this change are being observed with keen interest by the educational experts.

In the light of the post-war Sargent scheme of Educational Development, secondary education, as has already been mentioned, is being reorganised in different provinces.

In the year 1948, the Indian Government had appointed a Committee in connection with the Secondary education. Its Report had been discussed by the Central Advisory Board of Education in the meeting held at Allahabad in 1949. It had been decided in this meeting that a student should have completed the four-year secondary education course in order to be eligible for admission to degree classes. National language should be made compulsory in Senior Basic classes and it should be treated as optional in Higher Secondary classes. In Universities too, at the end of the career of English as medium of instruction, national language should be adopted as the medium. Besides, the Higher Schools should be multi-lateral; but unilateral institutions should also be encouraged according to the local conditions. An examination would be held at the end of Secondary education. Universities can frame independent regulations with regard to admission to them. Students of outstanding merits should be accorded financial help. In the Secondary schools, different useful institutions and associations should be organised for the improvement in the social life of students. The Committee accepted all the recommendations put forth by the Central Advisory Board of Education with regard to the improvement of teachers' service conditions and their scale of salary in those institutions. Lastly, recommendation was made for the appointment of Provincial Board of Education to advise the education authorities on the problems of Secondary education.

The Secondary Education Commission (1953)

Appointment : The Central Advisory Board of Education, in its 14th Session held in January 1948, had made recommendations to appoint a Commission in order to examine the prevailing system of Secondary Education and suggest measures for its reorganisation and improvement. The Board reiterated its recommendations in the year 1951. The Government of India too realized the magnitude of Secondary Education. Sufficient survey had been made in the spheres of Primary, University and Vocational education in the foregoing years, but no such step had hitherto been taken in the sphere of Secondary Education on all-India level. As a matter of fact, it is a stage where most of the Indian students finish their academic career. Further, the Matriculates specially either undertake the teaching work in Primary schools or go to Universities for higher education. Thus Secondary Education considerably influences the standard of education both at the stage of Primary as well as University education. Keeping all these considerations in view, the Government of India appointed the Secondary Education Commission on September 23, 1952.

Dr. Lakshmanaswami Mudaliar, the Vice-Chancellor of Madras University was appointed the Chairman of the Commission. That is why it is also called the Mudaliar Commission. The Commission was asked to submit its Report and suggest recommendations on the following problems of Secondary Education.¹

- (a) "to enquire into and report on the present position of Secondary Education in India in all its aspects; and
- (b) suggest measures for its reorganisation and improvement with particular reference to—
 - (i) the aims, organisation and content of Secondary Education;

- (ii) its relationship to Primary, Basic and Higher Education;
- (iii) the inter-relation of secondary Schools of different types; and
- (iv) other allied problems so that a sound and reasonably uniform system of Secondary Education suited to our needs and resources may be provided for the whole country."

The Commission made a tour throughout the country and having studied and examined the educational problems at different places, submitted its Report on August 29, 1953. It was discussed by the Central Advisory Board of Education at Delhi on November 9th and 10th, 1953. The Board authorised its Chairman to appoint a Committee to give suggestions about the immediate implementation of the recommendations of Report after their thorough examination. In February, 1954, the suggestions of the Committee were discussed. The recommendations of the Secondary Education Commission were thus accepted in their original form by the Government of India.

Recommendations :

Some of the more important recommendations of the Commission are, in brief, as follows :

(1) Secondary Education should commence after four or five years' period of Primary or Junior Basic Education. It must include different curricula i.e. Language, Social Studies, General Science and Handicrafts. The work of prescribing text books should be undertaken by some strong Committee. Students should be given opportunities to avail themselves of proper advice and guidance in matters of choosing their subjects.

(2) The mother tongue or the regional language should generally be the medium of instruction. During the Middle School stage, the child should be taught two languages : one Federal and the other some foreign language.

(3) As a rule the total number of working days in a year should not be less than two hundred; the working hours per

week should be at least thirty-five periods of about forty-five minutes each.

(4) Due consideration should be given to the class room work done by student throughout the session while passing him in the examination or promoting him to higher class.

(5) Multi-purpose Schools should be established in order to encourage technical education at the lower stage.

(6) Teachers of Secondary Schools and Graduate teachers should be trained. Special attention should be paid to physical education.

(7) Secondary Education Board, Teacher's Training Board and State Advisory Board of Education should be established. With a view to rendering administration more efficient, the Central and State Committees should call joint meetings. Thus a co-ordination in their activities should be established. Persons of exceptional merits only should be appointed in the Department of the Directors of Education.

(8) There should be a Managing Board for every School duly registered under the companies Act. The Headmaster of each school should be the *ex-officio* member of the Managing Board of his school.

(9) The School buildings should be clean and well-ventilated, possessing spacious play-grounds.

(10) In the interest of the training in Agriculture, industry, commerce and citizenship, the Central Government should provide resources for raising funds for the purpose.

Besides these recommendations the Commission put forth various other constructive and practical suggestions pertaining to multifarious educational problems such as establishment of libraries, measures to check growing indiscipline among the students, partial religious education either through the willingness of the student himself or with the permission of his parents, improvement of the health of students, inculcating in the students of such virtues as self-reliance and ideal citizenship, improvement in the mode of examination, improvement in the service

conditions of teachers, lastly improvement in the financial condition, administration and organisation of schools and the like.

Criticism :

By fully examining the recommendations of the commission it appears that the Report has attempted to examine all the fundamental problems of Secondary Education and solve them. We find these recommendations to be more practical and sound than those made by other Commissions appointed in the past.¹ The Commission has put forth sincere efforts to remedy all those defects which had hitherto persisted in Secondary Education i.e. predominance of bookish and literary knowledge, lack of Vocational and technical education, defective mode of examinations, defects inherent in the Managing Bodies and Organisation of schools, indifference towards the teachers and difficulties about their training etc.

The suggestion for the establishment of multi-purpose schools is entirely an original one implying possibilities of sufficient improvement. In the opinion of the Commission, our schools should not be 'single-track' institutions; on the other hand, they should be 'multi-purpose' ones catering to the needs of students full of various ambitions, tastes and aptitudes.² The development of agriculture and industries is one of the most vital problems confronting the country at present. Under these circumstances, the Commission has performed a

1. "Many piecemeal reforms and improvements have been introduced from time to time...but they were not coherently and consciously related to the right aims and objectives and, therefore, their total impact on the system was unimpressive. What is necessary now—and this is what we are anxious to ensure—is to take hold and far-sighted measure to give a new orientation to Secondary education as a whole in which all these individual reforms may find their proper and integrated place." (*Report of Secondary Education Commission*, p. 23)

2. "The whole modern approach to this question is based on the insight that the intellectual and cultural development of different individuals takes place best through a variety of media, that the book or the study of traditional academic subjects is not the only door to the education of the personality and that in the case of many, perhaps a majority of the children, practical work intelligently organised can unlock their latent energies much more successfully than the traditional subjects which address themselves only to the mind or, worse still, the memory." *Ibid*—p. 39

creditable duty by including these subjects in the curriculum of Secondary Education and emphasising the education in them.

In connection with the improvement of the methods of examination the Commission's views are : "If examinations are to be of real value they must take into consideration the new facts and test in detail the all round development of "pupils." The validity of current pattern of examinations admits of doubt from the viewpoint of the real test of the intellectual attainments of students. This mode of examination leaves so much scope for the subjectivity of the examiner that cannot be safely relied upon to a considerable measure. Under these conditions, the recommendation which emphasises the class-room work of the student done throughout the session to be taken into consideration, is a proper and essential one. In the opinion of the Commission external examinations should not be too many. The defects and limitations inherent in essay type examinations should be eliminated. For this purpose Objective Tests have been recommended. The questions to be set in the examination papers should be such as might not encourage the evil and much prevalent tendency to memorising by rote. Similar recommendations have been made for the improvement of internal examinations.

In connection with the improvement of teachers' condition, the Commission has admitted that "the most important factor in the contemplated educational reconstruction is the teacher—his personal qualities, his educational qualifications, his professional training and the place that he occupies in the school as well as in the community." The Commission, therefore, has recommended that "if the teachers' present mood of discontent and frustration is to be removed and education is to become a genuine nation-building activity, it is absolutely necessary to improve their status and their conditions of service."¹

1. Report of Secondary Education Commission, p. 168.

The Commission has given practical suggestion in order to effect improvement in this direction. Further, its recommendations in connection with the reorganisation of schools and improvement in the Managing Committees, are also very useful and valid. If Secondary Education in India be reorganised and reconstructed on the basis of the Commission's various recommendations, there is all possibility of its inherent defects being remedied soon.

The recommendations of the Commission, inspite of their value and validity, however admit of certain limitations which should be examined briefly. As a matter of fact, the Commission has endeavoured to mould the pre-existing pattern of Secondary Education according to the needs of the country by effecting a patch-work improvement in it. It needed, on the other hand, a complete overhauling, even a revolutionary change.

The manifold suggestions of the Commission in connection with the improvement in the mode of examinations, rendering the curriculum 'multi-purpose', improvement in the service conditions of teachers and improvement in the private Managing Committees etc. are but traditional. They cannot eradicate the fundamental defects in these spheres, root and branch. The recommendations of the Commission in connection with the control of education are quite lifeless and conventional. In fact, the Secondary Education should immediately pass under State control. It is an established fact that irregularities rampant among the Managing Committees are very pernicious to the healthy growth of the Secondary Education. The only remedy to remove all these defects is the nationalisation of Secondary Education.

Besides these, the Commission has ignored and attached no importance to the education of women. The suggestions pertaining to the training of teachers are also not very original. Lastly, the Commission's recommendations with regard to the sanction of grant-in aid by the Central Government for

the purpose of improving the Secondary Education are also inadequate and unsatisfactory.

Despite these defects, on the whole we find that the Commission's recommendations are immensely beneficial and are of magnitudinous importance for the improvement and reorganisation of the Secondary Education in India.

Progress of Secondary Education :

As we have seen in the foregoing sections, the Secondary Education Commission recommended various bold and far-sighted measures like establishment of multi-purpose schools, improvement of teaching and school libraries. Training of teachers, introduction of crafts in middle school and conversion of high schools into higher secondary schools by increasing the duration of secondary stage by one year to give a new orientation to secondary education as a whole. As a result of these recommendations the secondary education in various states began to take a new shape. The Chairman of the Central Advisory Board of Education appointed a Special Implementation Committee in 1953 to carry on the various schemes that were started with the help of the Central Government.

The main schemes consisted of the following :

1. The establishment of multi-purpose schools by the introduction of diversified subjects in the school curriculum,
2. Improvement of teaching in existing schools—particularly for teaching science, social studies and of crafts—at the rate of Rs. 15,000 per school,
3. Improvement of school libraries at the rate of Rs. 2,500 per library if the library belongs to an ordinary school and at the rate of Rs. 5,000 if it belongs to a multi-purpose school,
4. Introduction of crafts in middle schools at the rate of Rs. 3,000 non recurring and Rs. 4,500 recurring per school ; and

5. Training of teachers—particularly for crafts and practical subjects—at the rate of Rs. 60,000 non-recurring and Rs. 20,000 recurring per school for every institution which undertook to train teachers for practical subjects.

On the basis of the above principles laid down, financial assistance was given for the various schemes and as such during the First Five Year Plan period liberal grants were given to various states for the purpose. These grants were sanctioned on the basis of 65% of the total non recurring expenditure and 25% of the recurring expenditure. The balance in both the cases was either to be met by the State Governments or the non-government institutions to whom the grants were disbursed.

During the Second Five Year Plan the grants have been increased. Now the central assistance is available at the rate of 50% in both the cases. Besides, the Central Govt. would give 66% assistance for the conversion of high schools into higher secondary schools. The total provision in the Second Plan for secondary education is Rs. 51 crores.

All these efforts of the Government of India have helped in expanding the secondary education in the country. Expansion of elementary education is bound to lead to the expansion of education at the secondary stage. This progress is evident in the number of secondary schools as well as in the number of students receiving education therein. In 1948, the total number of secondary schools in the major provinces of India alone including middle and high schools was 12,693. In the year 1956-57 there were 25,627 schools i.e. an increase of about 102 percent. For the whole of India on March 31, 1956, the number of middle schools was 21,730 and that of High Schools 10,837. Similarly the number of pupils has risen tremendously during the same period. But we should not be beguiled by these figures, which though large, are by no means adequate in view of the vastness of the area of the

country and the enormity of the problem before us. Nevertheless the secondary education is pacing steadily ahead.

The Secondary Education Commission had pointed out that the present system was too narrowly based and, instead of serving as a terminal and complete stage, was mainly as appendage to university education. In order to remove these defects the C.A. B. E. and a conference of the Vice-Chancellors held in 1955 recommended a pattern of education, which would compromise (a) 8 years of integrated elementary basic education, (b) 3 years of higher secondary education with diversified courses, to give a vocational bias to this stage of education and make it both a terminal point to enter life and a preparation for further studies, and (c) 3 years of university education leading to the first degree.

In pursuance of this recommendation, it was agreed that, in addition to the core curriculum which would include languages, social studies, general science and one compulsory craft, a child at the Higher Secondary stage should opt for only one of the following diversified courses to be provided in the reorganised multipurpose schools.

1. Humanities, 2. Science, 3. Technical, 4. Commerce, 5. Agriculture, 6. Fine Arts, and 7. Home science. In view of the above, the scheme of reconstructing in secondary education was launched in 1954. It consisted of the introduction of the above diversified courses, the conversion of high schools into multi-purpose schools and several other ancilliary schemes such as the training of teachers in new subjects, improvement of teaching facilities in existing secondary schools, improvement of facilities for teaching science, improvement of libraries, introduction of crafts in middle schools etc. Accordingly, upto 1956, 331 multi-purpose schools with a total number of 450 diversified courses had been started in various states. Upto April 1957, 178 more schools were converted into multi-purpose schools with 227 diversified courses. In the year 1958, the conversion of

secondary schools into multi-purpose has proceeded apace. A sum of Rs. 2.69 crores had been placed at the disposal of the State Governments for the purpose of reconstruction of Secondary education including the scheme of the improvement of salary scales of secondary school teachers during the year 1957-58, and Rs. 4.8 crores for the year 1958-59.

All India Council for Secondary Education :

In pursuance of this policy to implement the recommendations of the Secondary Education Commission, the All India Council for Secondary Education was set up in August 1955. Its main functions are to review from time to time the progress of secondary education throughout the country and to serve as an expert body to advise the State and Central Governments on the improvement and expansion of secondary education in all its phases.

Apart from advising the Government the Council is also operating certain projects in secondary education which are mainly financed by the Ford Foundation. The Council has opened 29 extension service departments in various training colleges in the country, in addition to 23 services set up during the First Plan period. The aim of this project is to provide a programme for inservice teachers in order to increase their competence. With this end in view the various Training Colleges organise the Week-end, short-term and long-term courses, workshops, seminars and group discussions, education weeks and exhibitions, Advisory and Guidance services, Library Services, Audio-Visual Aids Services and Publications etc.

The Council has taken up the question of improving science teaching by establishing science clubs at schools, laboratory planning and designing of science equipment. A Pilot Examination Unit with the aim of identifying and clarifying the purposes for improving the effectiveness of teaching various school subjects, suggesting adequate learning experiences for attaining desired results and improving evaluation

tools, was set up during 1957-58, which has started functioning.

Besides, the Council has taken upon itself the organisation of Seminars for Head Masters and Educational Officers and subject teachers. The aim of regional seminars is to provide a venue for teachers to discuss educational matters and current problems of education with a view to improve teaching and learning upto March 1957, the Council had organised 15 such Seminars. In addition to the regional Seminars, the Council organises special All India Seminars for discussing specific topics or problems. Upto March 1957, the Council had organised 11 Seminars on examinations, teaching of Science, educational administration and social studies etc. The secondary education in this country is faced with another problem of text books. In most of the cases the text books used are entirely unsatisfactory and of a low standard both with regard to the quality of the contents and also the standard of printing and get up. Both the authors and the publishers very often are prompted by commercial aims. These books exhibit a serious lack of planning between educationist, authors and the publishers.

In order to do away with these defects by undertaking research and giving guidance to the States in the production of the right type of text books, the Central Bureau of Text book Research was established in 1954. The Bureau has helped some State Governments in the formulation of syllabus and examination of the contents of the text books and rendered advice on the choice of illustrations and other matters relating to printing and get up etc.

The Bureau has published a pamphlet 'Text book Selection Procedures in India.' Besides the Bureau has been working on the combining of present basic and non basic syllabuses into a single unified pattern for all primary and middle schools in Delhi. It is also evolving an objective set of criteria for evaluating books objectively.

The Secondary Education Commission had also recommended an establishment of a Bureau of Educational and Vocational Guidance in every state in view of the special needs of the students of the secondary schools. This Bureau was established in October 1954. It has since built up a library and laboratory equipped to serve a variety of guidance functions—such as preparation of analytic and descriptive aids to group guidance in the class room, writing of instructional and informative notes on guidance and counselling, guidance orientation (class) talks on curricular choice and occupational preference, ancillary research to aid in the improvement of guidance practices in schools. During the year 1954-58 the Central Bureau of Educational and Vocational Guidance, carried out work in four major assignments, which included : conducting guidance services in the selected schools in Delhi and research ancillary to the improvement of guidance services in schools, preparation and adoption of psychological tests and related measures of pupil assignment, guidance on film strips, posters, manuals etc., and assistance to guidance organisations and Teachers' Colleges for conducting guidance personnel training courses and also conducting psychological examination.

Since the establishment of the Central Bureau, the states of Orissa, West Bengal, Bihar, and Madhya Pradesh have set up State Bureaux of guidance. Besides, some private educational organisation in the States of Punjab, U. P. Bombay, Madras and Mysore etc. have also established guidance units. It is expected that other States will also start the guidance organisations.

Besides the above mentioned major schemes that have been implemented and are being implemented, there are others also such as promotion of Gandhian Teachings and Way of life in Secondary Schools, research on the various aspects at secondary education, assistance to voluntary educational organisations and formulation of a suitable syllabus for the multipurpose and higher secondary schools. But most of

these schemes are only in the experimental stage. What is needed is their mass application. The problem of reconstruction of the secondary education is a stupendous one, and the secondary education cannot flourish in the country unless the main handicaps, which check the growth of the education, are removed and the main problems which do not allow us to attain our desired goals, in the sphere of secondary education are solved. Below we shall analyse some of these main problems facing secondary education in India.

Some Problems of the Secondary Education

(a) Aim of Secondary education :

The main aim of the establishment of English Schools in India had been from the very beginning to prepare and train educated officials and clerks for conducting administrative work. Unfortunately, the aim persists to remain more or less the same. As a matter of fact, the Secondary Education in India suffers from aimlessness even today. Its sole purpose is only to prepare the child for entrance into the University for clerical jobs. This is why we usually find the Indian colleges full of such students as do not have as inkling of the ultimate object of their education or of the profession they are being prepared for. Most of them attend schools for the simple and good reason that they are sent by their parents to schools for studies. At schools, according to their own convenience or the opinion of their friends, they choose those simple and easy subjects by devoting less energy and time to which they might at least get through the examination. They can probably never realize what the aim of their success of this type will be or what position they will hold in their life in future.

As a matter of fact, the Secondary Education should be a self-sufficient and independent unit in itself and not merely complementary to University education. A hint thereabout has been given in the preceding pages. At the completion of the secondary Education course the student should be able to feel confidently that he has attained a definite stage in his aca-

democratic career and that he is comparatively capable to undertake some independent work. He must feel that he has been prepared for life and not for university. The aim of such education should be both economic and cultural.

The educationists fully well realise the importance of adolescent period with regard to the formation of character and life-long habits of a person. The period falling between eleven and eighteen years is the formative period in a student's life and it is during this period when he receives his Secondary education. The main aim of Secondary Education is the fullest physical, mental and moral development of the child's personality so that the sentiments of leadership might be engendered in him and might lead the country confidently on the way to progress in future. "The High School is in one sense the backbone of a national educational system for it is to the High School that the country must look for the preparatory training of its leaders and experts in all walks of life."¹

India is a free country today and democratic form of Government secular in nature has been established here. The new India is confronted by diverse problems—economic, social, political and cultural. Hence there is the need of setting not merely a general and theoretical aim of the Secondary Education, but on the contrary some such aim as might be consistent with the changed conditions. "This means that the educational system must make its contribution to the development of habits, attitudes and qualities of democratic citizenship and to counteract all those fissiparous tendencies which hinder the emergence of a broad, national and secular outlook."²

Under such conditions, the aim of the Secondary Education in India should be four-fold, first the formation of students' character so that they might actively-help build a democratic social order as responsible and free citizens; secondly, to

1. *Sargent Plan* : p. 36.

2. Report of Secondary Education Commission, p. 24.

increase their utilitarian and productive efficiency so that they might make the country, prosperous through the economic reconstruction of it; thirdly, an all-round development of students' personality i.e. the development of their literary, aesthetic and cultural aptitudes which are quite indispensable for their self-expression and full development of their personality; lastly, development of the qualities of leadership. The Secondary Education should, therefore, seek to fulfill all these many sided aims of education and prepare students by developing their faculties as perfect units so that they might make their own contribution to the prosperity and enrichment of national life in all possible respects.

It is unfortunate that most of our present Secondary schools are not fully conscious of their essential duties and fall short of our expectations in fulfilling those aims. Hence it is of primary importance that we should make not only the students realise but also their teachers and guardians the supreme significance and magnitude of those aims.

(b) Curriculum :

If we go through the curriculum of the Secondary Education of our country, we find that probably the problems has not been tackled radically and no corresponding steps have been taken to improve it for a century. Many political, economic and industrial changes of magnitudinous importance are happening in the country at different intervals; but our education in general and Secondary education in particular is unable to keep pace with the changing times. The curriculum does not appear to be related in any wise to the real and practical life of the child or his environments. He reads the pre-determined and traditional curriculum mechanically without curiosity, interest, understanding or appreciation, for his immediate aim is to get through the examination and be admitted to higher classes or prepare himself for some clerical job. Needless to say that on account of the unsuitability of the curriculum huge waste of human energy is taking place in the country. In the

absence of proper education of various subjects, we are producing young persons, all of the same kind like the factory-manufactured goods lacking in originality and inventiveness. When the child faces the real and practical world at the expiry of the Secondary Education career, he finds himself a total stranger in an environment quite maladjusted to him.¹

Various Education Commissions have pointed out this defect in the curriculum at different intervals, but even today it exists as before to a considerable measure. Though some of the important technical and vocational subjects have been introduced into the curriculum of the Secondary Education, yet the efforts are far from being satisfactory and adequate in view of the large requirements of the country. The need of the hour is that the curriculum of the Secondary Education should be vast and varied and children should be encouraged and trained to choose subjects according to their tastes and aptitudes, having found out these tastes and interests through the help of psychological experts.

Nearly 85 per cent population of India dwells in rural areas. Hence our curriculum should be so formulated as to be related to the main rural occupations i.e. agriculture, dairy, animal-husbandry and other cottage industries. Moreover, there should be proper provision for training in modern industries. We can ill afford at the same time to ignore the liberal literary education. As a matter of fact, the curriculum which had been set up for the Post Basic education is suited to present requirements.

(c) Discipline :

The problem of discipline should not be regarded as that of Secondary Education exclusively; on the other hand, it is a

1. cf. "The education given in our schools is isolated from life, the curriculum as formulated and as presented through the traditional methods of teaching does not give the students insight into the every day world in which they are living. When they pass out of school, they feel ill-adjusted and cannot take their place confidently and competently in the community." *Report of the Secondary Education Commission*, p. 22.

country-wide problem of the entire students' community. Though the problem of discipline is not directly related to educational organisation, yet Indian system of education, educational organisation, method of teaching and the mode of examination indirectly exercise a profound influence upon the question of discipline as a whole among the students.

The question arises : what are the prominent reasons of the growing indiscipline among students ? The answer to the query is not far to seek. The student receives manifold social influences indirectly and unconsciously. Our country seems to have lost sight of higher spiritual values on account of the degenerating moral standard. Majority of the students, teachers and guardians, forgetting higher aims and values of life have grown irresponsible and indisciplined.

Further, the political revolutions that occurred during the last few decades can also be held responsible to some extent for the indisciplined state among students. The political leaders encouraged and even instigated students to participate prematurely in political movements or observe strikes during the course of launching the movement for freedom of the country. Those very tendencies and sentiments are still active even today when the country has achieved independence.

The third cause of indiscipline is the defective mode of examinations. Students today do not hesitate to adopt the foulest means in order to pass the examination. This tendency leads them sometimes even to the perpetration of such atrocious crimes as murder. Carrying of books in the examination hall, copying, talking and seeking the help of some corrupt teachers fearlessly—these and other similar nasty practices have become quite commonplace features of examination system in the country.

The fourth reason is the wretched economic condition of teachers and the resultant deterioration of the sense of responsibility and morality in them. It is indeed a lamentable fact and we have to swallow the bitter pill of the fact that the

teacher of today has deviated from his duty on account of the terrible blows of economic difficulties.¹ He seems to connive at and at times even unconcerned at the unpleasant incidents occurring in the school and the growing indiscipline among the students. He finds himself unable even to create a sense of goodwill and self control among the students or to place before them the ideal of disciplined behaviour. There is no reason why indiscipline should continue to persist if the teacher make earnest efforts to eradicate this evil.

Besides these, there are some other factors which go a long way in explaining the causes of indiscipline among the students such as negligence shown by the guardians or the parents of children in matters of the formation of character and good habits in their wards, some unwholesome influences i. e. Cinema, teachings of the teacher-politicians and the emergence of such organisations and play upon the tender dispositions and feelings of children during the most impressionable period of their life and thus exploit them to serve their own interests. Other factors responsible for the same evil are frustration among youths, lack of extra-curricular activities, absence of an ideal of social and corporate life growing corruption in society and lastly communal prejudices which help the growth of indiscipline among the students.

At times, the learned persons and educationists of the country have thrown light upon this problem and warned against it. It appears that if no proper remedy is invented to counteract the tide of this malady prevalent among the students the very aim of education is likely to be defeated.

The Secondary Education is that foundation upon which we erect the mansion of the future career of students. The development of character and creation of correct habits of behaviour usually takes place during children's adolescence.

1. of "the average efficiency of the teachers has deteriorated, their economic difficulties and lack of social prestige have tended to create in them a sense of frustration. Unless something is done quickly to increase their efficiency and give them a feeling of contentment and a sense of their own worth, they will not be able to pull their weight." *Report of the Secondary Education Commission*, p. 23.

Hence it becomes the duty of all concerned to engender in them higher and noble virtues of humility, politeness and discipline.

(d) Private Management and Administration :

The secondary schools are controlled and managed by different types of Bodies *i.e.* Government; Local Boards (District Boards and Municipal Boards) as well as Private managing committees at places.

From the very beginning it has been the policy of Government to withdraw itself gradually from the sphere of the Secondary education, and larger scope has been given to private venture.

In majority of the cases, the Secondary Schools are managed by Boards and private Managing Committees. The policy of establishing at least one Government Secondary School in each district has also been adopted.

So far as the private management is concerned, the state of affairs is far from being satisfactory. Schools under private management are more often than not victim of financial crisis. They have neither good buildings, nor adequate equipment, furniture and library. The condition of teachers in such schools is not happy. There are certain conspicuous defects prevalent in these institutions proving quite detrimental and pernicious to the growth of Secondary education in the country; some of them begin low scale of salary for teachers, appointment of untrained teachers on a lower salary, dismissal of any teacher through personal jealousy or displeasure, *etc.* Institutions by different religious denominations or communities are doing a lot of harm instead of benefit to the nation. Institutions immune from communal prejudices resulting in inevitable evil, are few and far between. At the same time there are some private schools which have done appreciable and creditable work in the sphere of Secondary Education. On the whole it may safely be held that most of them are far from being satisfactory.

In addition to this, it is usually found that most of the members of the private Managing Bodies are such as have no interest in education or the problems related thereto. The position in rural areas is still more precarious. Some educated or semi-educated persons floundering in the morasses of local politics, regard educational institutions as the symbol of personal prestige and dignity and consequently exploit them in various ways ultimately resulting in inconceivable harm to the cause of education. If under the conditions *i.e.* non-guarantee of teachers' services or dissatisfactions of other kinds, the standard of education is constantly deteriorating, it must not come as a surprise to us. The danger at the hands of teacher politicians is on the increase and the Managing Committees sometimes patronise them inordinately.

It is necessary, however, to take one more point about the management of education into consideration. It has usually been found that the weaknesses in the management of institutions have crept owing mainly to the laxity and inefficiency of the officials of the Government Education Department and specially those belonging to Inspection Department. The corrupt and inefficient management of private institutions is largely attributable to the indifference and inefficiency of the Inspection Department. Examples have been found of the Inspectors of Schools causing irregularities in the management by making unholy alliance with the members of Managing Committees.

The most important remedy to counteract all these defects is that the Government should realize their responsibility towards Secondary education of the country. If the nationalisation of the entire Secondary Education sounds impracticable at this time though ultimately it has got to be done, the conditions of its management can at least be improved. The U. P. Government had appointed a Committee known as the Raghukuia Tilak Committee for the purpose of improving the conditions of private management. The Committee in its Report had recommended that in order to improve the private

management it is extremely essential that the Managing Committees must include one representative of teachers and three other members nominated by the Education Department. But the recommendations of the Report remain merely a pious hope owing to the vehement protest of the private Managing Committees so much so that the modest recommendations made by Second Narendra Dev Committee in connection with the improvement of Managements in this state seem to have been shelved. There is no doubt about the fact that the issue of the improvement in the private management can be postponed only at the cost of a great danger to Secondary Education. The problem of management and administration in the sphere of Secondary Education is an important and radical one.

(e) The Standard of Education :

It is usually heard today that the general standard of education has shown a downward trend affecting the Secondary Education also. Undoubtedly the policy of the Government has been to expand the quantity of education thus ignoring the quality of it. Other factors responsible for the low standard of education are the low scale of salary of teachers, most of the teachers being untrained, growing discontentment among the teachers towards their profession, abnormally increased number of students in the class, the serious lack of necessary requirements and equipment, inefficiency of the Managing Bodies as well as improper interference by them in the internal affairs of the institutions, inefficiency as well as negligence of the Education Department to some extent, the wretched financial condition of the institutions, abundance of improper means of recreation as Cinema etc. for the students, a growing lack of the sense of responsibility among the teachers and their attitude of negligence towards their duties, unsuitability of the text books and indifference and unfamiliarity of the guardians of students and the general public with the multifarious educational problems.

The expansion of education is, no doubt, essential to improve the present backward educational condition of the country ; but we shall have to take the standard of education into account along with its expansion and ultimately give preference to 'Quality' and not 'Quantity' as has been the case so far during the post-independence period at least so in Utter Pradesh. The problem requires urgent solution before it may reach the danger point. It is only then that we shall be able to produce such young persons as might prove ideal future citizens of the country in all respects and establish their superiority before the young men of other countries.

(f) Mode of Examination :

The problem of the mode of examination has been a very crucial and difficult one in the sphere of Secondary Education "Worse than India's community-ridden, social and political system is her examination-ridden educational system. In fact, the Matriculation examination dominates the entire work of our Secondary Schools. The prestige of a school depends entirely upon Matriculation results and very little on real educational merits of the institution."¹ In reality, all the qualities of the students and efforts of the teachers are being immolated at the altar of the examination.² The student devotes all his energies to the single aim of getting through the examination ignoring all other benefits. This encourages the unpsychological tendency to learn by rote and the children engage themselves in unintelligent memorisation and cramming. Whatsoever material they stuff their brain with is ultimately poured out on the answer-books in the examination hall and then they enter the world empty-minded. They are rendered thus quite unsuitable for the practical affairs of the world. The child thus cannot fully develop his personality.

1. Mukerjee S. N. : Education in India, Today and Tomorrow, p. 80.

2. The dead weight of examination has tended to curb the teacher's initiative, to stereotype the curriculum, to promote mechanical and lifeless methods of teaching, to discourage all spirit of experimentation and to place the stress on wrong or unimportant things in education. *Report of the Secondary Education Commission*, p. 23.

The present system of examination has also affected the ethical side of the personality of teachers and students. The use of unfair means by the examinees in the examination hall, is a commonplace occurrence today. The negligent student who does not work at all throughout the year may pass the examination through unscrupulous means. Similarly teachers are there who would show preferential treatment towards the students they are interested in and sometimes even accept bribery in lieu of their immoral and unjustifiable acts. The state of affairs indeed is grave and highly objectionable in addition to its being ignominious. Hence is the need of replacing the prevalent system of examination by some more scientific method so that the present mode of examination may fully be purged of all the evils that have crept into it. In this respect, the experiment of the P. E. P. S. U. Government is worth mentioning. They have adopted a system of examinations whereby promotion will be made in the primary schools on the consideration of the age of the child and his class-room work.

These are, in short the main shortcomings of the Secondary Education. Hence the most urgent need of the hour is to realize the importance of Secondary Education to accomplish the objective of developing the country and enabling her to compete successfully in the race of cultural progress with other civilized nations of the world. We should understand fully well that Secondary Education is our weakest spot. All the efforts to improve university education will end in fiasco without effecting improvement in the Secondary Education. In a sense, we can hold that without its improvement, the progress of the nation as a whole is quite difficult—nay even impossible. Secondary Education holds a very important position in the educational system of any country. In fact, it forms the link joining the two extremities of education—primary and university education. The defects of Secondary Education seldom fail to contaminate primary and university education because in most of the cases, the matriculates

are appointed as the teachers in primary schools. If the students drink deep from a polluted fountain head of education, they will vitiate the entire atmosphere of primary education when they undertake the profession of teaching in those institutions, by transferring those very defects to the students they teach and guide. Besides, soon after completing their Secondary education, students seek admission to universities. Thus they drag with them the defects of Secondary Education to the university sphere. Under such conditions, complete eradication of the defects prevalent in Secondary Education is an urgent need of the hour.

(4) UNIVERSITY EDUCATION (1937-1958)

Progress of Higher Education :

The period following the year 1937 has witnessed a considerable progress in the sphere of higher education in India. The expansion of Secondary education over the last more than twenty years has led to a proportionate expansion of the university education. Because of the socio economic awareness that followed in the wake of a growing political consciousness amongst the various sections of Indian people, the demand for higher learning also got an impetus. So much so that after 1947, with the advent of independence in the country this demand began to increase in an ever-increasing spiral.

After the partition of the country the number of Universities in divided India was 19. Since then 18 more universities have been established and now the number is 37. Along with the increase in the number of the Universities, the number of affiliated colleges the number of students receiving higher education and the amount of money spent has also been increased considerably. In 1948, the total number of colleges in the major States was 578. Of these, the colleges devoted to General education was 449. In the year 1956-57 these figures were 844 and 516 respectively.

As regards the enrolment of students for General education in the major States of the Indian Union in 1948 was

1,79,173 which shot up to 4,65,396 in the year 1956-57. It shows that within about 8 years the number had increased about 73 per cent. Similarly the increase in the enrolment for Technical and Professional education during this period has also been phenomenal. Thus the overall position in the year 1956-57 was as follows :

(i) Number of Arts and Science colleges (including 35 Research Institutes)	736
(ii) Number of Technical and Professional Colleges	346
(iii) Number of students receiving General education at the university stage	5,75,271
(iv) Number of students receiving Technical and Professional education at the university stage	1,49,140

The progress in higher education can be looked at from another point of view, that is, by studying the number of graduates. In 1948 the total number of graduates from part 'A' States of the Indian Union was twenty-seven thousand which rose to sixty nine thousands.

As regards the expenditure in Universities and colleges, in the major States of Indian Union, in the sphere of General education it rose from Rs. 58 million in 1948 to Rs. 173 million in 1956-57, indicating almost a three times increase. Similarly in the sphere of professional colleges expenditure increased by more than 100 per cent. In 1948 only Rs. 18.2 million was spent on this type of education; in 1956-57 the amount spent was Rs. 55 million. The corresponding figures for the whole of India upto March 1956 were Rs. 221.7 million and Rs. 69.9 million respectively.

Of the new universities established during the post-independence era, most of them have been established on linguistic basis. By 1952, no major linguistic region of India was without its own university. Below we give a short description of the major universities established during the past about 11 years.

New Universities :

As has already been mentioned, 18 more universities have been established in post-partition India. The East Punjab university was founded in 1947. This university conducts teaching in Agriculture, Arts, Commerce, Education, Engineering, Law, Medicine, Oriental Learning, Science and Veterinary Science, etc. Its constitution has thoroughly democratised the Senate.

The year 1948 witnessed the establishment of 3 universities : Gauhati (Assam), Jammu and Kashmir and Roorkee Engineering University (U. P.). Out of these the Gauhati University is of Affiliating Residential and Teaching type. It provides education in Agriculture, Arts, Commerce, Law, Medicine and Sciences. The Jammu and Kashmir University provides education in Arts, Oriental learning, Science and Training of teachers. One speciality of this University is that education is provided free of charge. It is first University of its own kind providing free education. The Roorkee University had been incorporated by the U. P. Government by developing the Thompson Engineering College. Thompson College was well-nigh one century old. It is the only Engineering University in India at present.

The Poona and Baroda Universities were founded in the year 1949. Those colleges of Maharashtra which were formerly affiliated to the Bombay University were transferred to the jurisdiction of Poona University. The special feature of Baroda University is that education is given in Fine Arts, Home Science, Indian Classical Music and Social Service. In 1950, two more Universities those of Gujarat and Karnatak were incorporated in the State of Bombay. There are now six universities in the State.

In the year 1951, by dividing Patna University two separate institutions—Patna University and Bihar University have been established. The area under the jurisdiction of Patna University is confined only to the Municipal boundaries of the city, while the Bihar University enjoys jurisdiction over the remain-

ing area in the State. The former institution is only teaching University whereas the latter is of both teaching and affiliating type.

During 1951-52, a pre-existing institution for the education of women at Bombay namely Srimati Nathebai Damodar Thackersay Bhartiya Mahila Vidyalaya (S. N. D. T.) has been raised to the status of a University. In the sphere of women education, this institution holds a prominent position and enjoys an all-India repute. Under this institution, training in B. T. is given at Poona, Bombay, Ahmedabad and Baroda and a special course in Nursing has been instituted under it conferring the degree of B. Sc. Moreover, the University has undertaken the work of publishing text-books of higher order in Marathi and Gujarati.

In 1951, the Vishva-Bharati was taken under the jurisdiction of the Government of India. The University had been founded by Dr. Ravindra Nath Tagore in the year 1929. Under the control of the Central Government, that is the fourth University, besides three others—Aligarh, Delhi, and Banaras. Fine Arts, Education, Philosophy, Art and Science are main curricula of this university. A detailed description of it has already been given in preceding pages. On the recommendations of the University Education Commission, the Government of India have amended the constitutions of the Muslim University, Aligarh and the Hindu University, Banaras. Similarly the constitution of the Delhi University had been amended during 1951-52. According to this amendment, the Delhi University has now become teaching and affiliating university. The President who used to be its Chancellor will now be called Visitor. Many of the powers vested in the Chancellor have now been transferred to the Court of the University. Similarly the State Government of Uttar Pradesh has amended the constitutions of the Agra, Allahabad and Lucknow Universities with a view to eliminating internal maladministration and undesirable party politics which is pernicious to the growth of higher education on sound lines.

The 31st University had been established on September 3, 1955 at Tirupathi in Andhra State. Its name is Sri Venkateshwar University. It has been nomenclatured after Venkateshwar, one of Hindu Dieties. A benefaction in the form of the building costing 16 lakhs of rupees has been made by Tirumallai Tirupathi Devasthanam institution, the yearly income of which is computed to be some forty lakhs of rupees. In addition to this, the institution has contributed a cash donation of six and a half lakhs of rupees and sanctioned an yearly recurring grant-in-aid of two and a half lakhs of rupees. The State Government had also sanctioned a grant of 3.5 lakhs of rupees for the purpose of establishing the University. The University for the first two years was to remain purely residential. The chancellor of this University will be the Chief Justice of Andhra State.

The other universities that have come into existence are Sardar Vallabhbhai Vidya Peeth at Valiabh Vidyanagar near Anand, Jadavpur College, raised to the status of a university in West Bengal, and the universities of Gorakhpur, Jabalpur, Kurukshetra, Vikram university Ujjain. Most of these universities are residential and affiliating type and providing education in the subjects of Arts and Sciences and in some cases technical and professional education. Besides these the establishment of a Sanskrit University at Banaras and an Agricultural University at Rudrapur in U. P. has already been accepted by the U. P. Assembly. Out of these, the Sanskrit university has already started functioning. The state of Uttar Pradesh tops the list amongst the States as regards the number of the universities.

Thus it is evident, the gradual but steady progress is taking place in the sphere of University education. Every year, new branches in higher learning are being opened and new departments are being established in Universities. Sufficient improvement has been made in the scope and quality of investigation and research work in the universities. Many of the urgent educational needs of the country and her higher ambitions

are being gratified by including newer subjects in the university curricula. With a view to study all the problems of university education in India, the Government appointed the University Education Commission. It will be proper to describe in brief some of the main features of this commission.

The University Education Commission (1949)

Appointment :

As has been indicated above, it was deemed proper that a preliminary survey should be made of the financial and teaching conditions in the universities prior to framing any plans for the improvement and expansion of Indian University Education. Hence the Inter-University Board and Central Advisory Board of Education had passed a resolution recommending to the Indian Government to appoint a Commission on the lines of Hunter Commission in consultation with the state governments "to report on Indian University Education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country. The Government accepted this resolution and in November, 1948, a University Education Commission was appointed under the Chairmanship of Dr. Sarvapalli Radhakrishnan. Other main and prominent members of the Commission were Dr. Tara Chand, Secretary and Educational Advisor to the Government of India, Sir James F. Duff, the Vice-Chancellor of the University of Durham, Dr. Zakir Hussain, Dr. Arthur E. Morgan (America), Dr. Lakshmanaswami Mudaliar, Dr. Meghnad Saha and Dr. John Tigert (formerly Commissioner of Education of the United States) etc. On 25th August, 1949, the Commission submitted its Report.

The Terms of Reference of the Commission were all-embracing and comprehensive. Keeping the future national and international circumstances in their purview, they were to make recommendations in regard to the aims and objects of Indian Universities, research work, organisation and administration of universities, their financial problems, problems of teachers, curricula, admission, medium of instruction, religious education, accommodation for students and problems pertaining to

health and discipline among the students etc. As a matter of fact, no problem pertaining to higher education remained which did not receive the attention of the commission. The Report of this Commission is more perfect, universal and comprehensive out of all the reports of Commissions appointed hitherto for university education in India; and its recommendations are of paramount importance.

Recommendations :

The Commission submitted the first part of Report in eighteen chapters covering seven hundred and forty-seven pages. It has taken all the main problems pertaining to University Education into account. The second part of it contains figures, statistics and evidences etc. In the beginning, making brief historical retrospect of University Education in India, the Commission has placed the aims of University Education in the new political and social structure of the country. It has emphasised, referring to the Constitution of India, principles of democracy, justice, freedom, quality, national and international fraternity among other aims of University Education for the reconstruction of India. Then it has made recommendations about the service conditions of teachers and their training, research, professional education, religious education, medium of education, system of examination, problems of students, education of women, finances, central and other universities and rural universities. Below are given some of the more important recommendations of the Commission :

(1) **Problems of Teachers :** The problem of teachers is the most important one in the opinion of the Commission. It has put teachers of universities under four categories : Professor, Reader, Lecturer and Instructor. Besides these, recommendation has been made about the appointment of Research Fellows. Promotion of teachers from the lower to higher posts should be made purely on the basis of merits. The ratio between the junior and senior posts should be 2 : 1. The age of retirement should be at sixty years, but professors can be allowed an extension upto sixty fourth year. Besides these recommenda-

tions the Commission has fixed the regulations about Provident Fund for teachers, leave and working hours etc. and scale of salaries of the teachers have been revised.¹

(2) **Standard of Teaching:** The Commission fixed the Intermediate examination as the stage of admission to University education in order to raise the standard of University education and suggested that Intermediate Colleges of superior type should be established in each State or Province. Vocational schools should be founded in large numbers to attract the attention of students towards various professions after their academic career for about ten or twelve years. Refresher Courses should be organised for the teachers of High Schools and Colleges. The number of students in the Arts and Science departments of Universities and affiliated colleges should not exceed 3,000 and 1,500 respectively. The tutorial system should be implemented systematically and regularly by organising it thoroughly well. The libraries and laboratories of universities should be well equipped with up-to-date paraphernalia on modern lines. Emphasis was laid on the improvement in the method of teaching adopted by teachers of universities.

1. For example, the following scale of salaries had been determined by the Commission for the teachers of Universities.

Professors	...	...	...	Rs. 900-50-1350.
Readers	...	...	...	Rs. 600-30-900.
Lecturers	...	...	...	Rs. 300-25-600.
Instructors or Fellows	...	...	...	...
Research Fellows	...	...	...	Rs. 150-25-500

For the teachers of intermediate colleges which have no post-graduate classes, the following scale have been recommended:—

Lecturers	...	...	...	Rs. 300-15-300-20-400
Senior Posts	...	...	...	Rs. 400-24-600 (two in each college)
Principals	...	...	...	Rs. 600-40-800

For colleges which have post-graduate classes, the scale of salaries should be:—

Lecturers	...	...	...	Rs. 800-15-320-20-400-25-500
Senior Posts	...	...	...	Rs. 500-25-800 (two in each college)
Principals	...	...	...	Rs. 800-40-1000

(3) **Curriculum (Arts and Science)** : The Degree of Master should be conferred one year after Honour's Degree and two years after Pass Examination. The Universities and Secondary schools should start the study of Theory and Practice of General Education and undertake the preparation of curriculum and subject matter to introduce them in Intermediate and Degree classes. The co-relation between general and special education should be worked out for each sphere and attention should be devoted to the development of students' personality by ascertaining their interests and aptitudes for various occupations.

(4) **Post Graduate Training and Research** : (Arts and Science) Seeing the miserable and wretched state of this field, the Commission lamented the state of affairs and opined that vast and unlimited opportunities existed in the field of research in India. Hence research scholars should be encouraged by providing all facilities to them.

Admissions to the M.A. and M.Sc. classes should be made on all-India basis and conditions for the closest touch between the students and teachers be promoted. For the degree of Ph.D., students should put at least two years' study work. In the case of the candidates for Ph.D. degree, a *viva voce* test besides thesis should be held in order to test their general knowledge and their authority on the subject they have worked upon. Admission to Ph.D. too should be made on an all-India basis. Research Fellowships should be granted to capable students during the period of their research work. Students of M.Sc. and Ph.D. should be granted scholarships and free seats by the Education Ministry. In Science Departments, additional and capable teachers should be appointed who might remain free from the work of teaching and might devote themselves exclusively to guidance in research work. Besides this, recommendations were made for the establishment of five marine-biological stations and special stress was laid on the necessity of original research work in Bio-chemistry and Bio-physics etc.

(5) **Professional Education :** The Commission has thrown light on the present condition of Agricultural Education in India with a view to comparing it to Agricultural Education in other developed and progressive countries. In the opinion of the Commission, Agricultural Education should be treated by the Government as the State problem and prominent place should be given to it in the curricula of Primary, Secondary and Higher education. Agricultural Education, and research policy should advisably be transferred to those persons who were specialists in it and possessed practical experience. In Agricultural colleges, practical education and investigation should specially be stressed. The new Agricultural colleges should be affiliated to the Rural universities to be incorporated newly. The setting and the character of these colleges should essentially be rural. In addition to that, a number of farms for agricultural experiments and laboratories should be established and facilities in higher education should be provided. The existing research centres should be developed and more financial help should be given to them.

With regard to commercial education the Commission has recommended that commerce student should be provided opportunities to do practical work in three or four firms or shops during their academic period. After graduation, some students should specialise in some branch of commerce. The students of M. Com. also should not remain confined only to bookish learning merely ; on the other hand, they should acquire practical knowledges.

The Commission has made practical and useful recommendations in the sphere of Science of Education. According to the views of the Commission, improvement should be made in the curriculum and more time should be devoted to school practice. Proper schools should be chosen for the purpose of practice. Majority of teachers in the Training Colleges should be drawn from that class which might possess sufficient practical experience in teaching. The courses of Educational Theory should be flexible and consistent with local conditions.

Only those students who possess experience in teaching for a number of years, should be admitted to the degree of M. Ed. Original work of professors and other teachers should be planned on an all-India basis.

With regard to Engineering and Technology, the Commission recommended to improve the existing institutions and found more institutions for higher education in the above-mentioned branches of learning. Students should be provided ample facilities to acquire practical knowledge in workshops along with theoretical, bookish knowledge. Proper improvement should be done in the curricula in order to suit the needs of time and place. Research centres and those for higher education should also be established. Besides these, the Commission put forth special suggestions about the reorientation and reorganisation of Engineering Colleges.

About the Law Colleges, the opinion of the commission is that they should thoroughly be reorganised. The completion of three years' degree course is compulsory for admission to Law colleges. Provision for practical education in law should also be made. The appointment of teachers can be both on part-time and whole-time basis. Permission to Law students to offer another curriculum should be granted only under special conditions and only to the most capable students. Opportunities should amply be given available in every law faculty especially in Constitutional Law, International Law, Administrative Law, Jurisprudence, Hindu Law and Mohammedan Law.

As regards the Medical Science, the Commission recommended that the maximum number of admissions to a Medical College should be one hundred. Facilities for training in rural centres should be available. Sufficient encouragement should be given to ancient Indian medical system. The Commission has further recommended the provision of public Health Engineering and Nursing for the post-graduate education in medical science.

Besides education in these professions, the Commission has made recommendations to provide special education in Business Administration, Public Administration and Industrial Business.

(6) **Religious Education** : Giving a retrospective survey of religious education in India, the Commission has drawn our attention to the political situation of our country and has placed certain valuable suggestions about religious education not inconsistent with the concept of a secular state.

In every institution, a short period of silent worship or meditation, every morning before the commencement of daily routine should form an integral part of college life so that every person might look within free from distractions of the practical life, because "the individual is a soul and the purpose of education is to awaken the pupil to this fact, enable him to find the spirit within and mould his life and action in the light and power of the inner spirit."¹ The second suggestion in connection with religious education is that in the first year of the Degree course, biographies of such pre-eminent leaders as Gautam Buddha, Confucious, Zoroaster, Socrates, Jesus, Lhamker, Ramanuja, Madhava, Mohammad, Kabir, Nanak and Gandhi should be taught. In the second year of the Degree course, some selections of a universalist character, from the Scriptures of the world should be studied. In the third year, fundamental problems of the philosophy of religion should be considered.

(7) **Medium of Instruction** : The Commission has tried to solve the crucial and controversial issue of medium of instruction in very fine way. Firstly, a Federal Language should be developed and made sufficiently rich. The Commission has made recommendations to adopt and assimilate the international technical terms by effecting mutation in them according to the need and limitations of place and time.

As regards the medium of university instruction, the Commission has recommended the adoption of regional languages.

Further, if the students like, they can use Federal Language, Hindi (Devnagari Script) also. At the university and Secondary stages, students should be fully conversant with at least three languages: Mother tongue, Federal Language and English. For the development of Federal Language and regional language, the Commission recommended that a Board be appointed consisting of scientists and linguists who should prepare vocabulary of scientific terms and arrange for the preparation of books in different sciences to be rendered into all Indian languages. Further, the State Governments should take steps to introduce the compulsory education in Federal Language (Hindi) in all the classes of Higher Secondary Schools, in Degree Colleges and universities. English should be studied in High Schools and in the universities in order that we might remain in constant touch with the living stream of ever-growing knowledge.

(8) **The System of Examination:** The commission has vehemently denounced the prevalent system of examination in Indian educational sphere.¹ But it made recommendations about its improvement and its complete eradication. "We are convinced that if we are to suggest one single reform in University education, it should be that of the examinations. We advisedly say reform although we know that, in India as elsewhere in the world, dissatisfaction with examinations has been so keen that eminent educationalists and important educational organisations have advocated the abolition of examinations. We do not share that extreme view and feel that examinations rightly designed and intelligently used can be a

1. "For nearly half a century, examinations, as they have been functioning, have been recognised as one of the worst features of Indian education. Commissions and committees have expressed their alarm at their pernicious domination over the whole system of education in India. The obvious deficiencies and harmful consequences of this most pervasive evil in Indian education have been analysed and set out clearly by successive University Commissions since 1902 by a government Resolution as far back as 1904, and by a Committee of the Central Advisory Board of Education in recent years." *Report of the University Education, Commission Vol. I, p. 327.*

useful factor in the educational process. If examinations are necessary, a thorough reform of these is still more necessary''¹

The Commission suggested that if essay-type examinations were to be co-ordinated with objective tests, it would be much more useful. The work done by the student in the class-room during the session should also be taken into consideration and one-third marks should be reserved for it. There should be one University Examination at the end of each of three years of Degree course and not on the contrary, only one examination at the end of three years. Self-contained curriculum should be drawn up for each year. The selection of examiners should properly be made and they should be appointed for a period of three years. Students securing 70% or more marks should be placed in 1st. division, those securing 55% to 60 , in second division and those securing 40% to 54% in third division. *Viva Voce* examinations should be held to test the competence of candidates in general knowledge specially in the sphere of professional education.

(9) **Students, their Activities and Welfare :** The Commission have made a deep study and thorough analysis of multifarious problems of students and have made certain recommendations thereabout. They have attached much importance to this problem.

The Commission have emphasised the need of judicious selection of students for the admission to universities. Scholarships should be awarded to meritorious but financially handicapped students on the basis of merit to be tested through examination. It has made many valuable suggestions concerning the health of students. These recommendations concern themselves with physical examination of students, provision of dispensaries in colleges and universities, as well as hostels and proper boarding and supply of water, cleanliness of the dwelling-place, appointment of the Director of Physical Education, adequate provision of games and sports and compulsory physi-

cal education. Training in National Cadet Corps has also been emphasised by it. Further recommendations have been made about the students' training in social service. In the opinion of the Commission, the organisation of Students' unions should be for their mental and moral growth and not to nourish political sentiments of a lower order. An Advisory Board of Student Welfare should also be appointed to study various problems of students.

(10) **Women's Education :** The Commission has given a very generous and sympathetic consideration to this problem — a fact which is amply evidenced by the recommendations made in connection with it. The opinion of the Commission is that women should be provided with all the facilities, and proper atmosphere of general discipline and courtesy of life in the colleges of men. Increased opportunities of education should be given to them. With regard to the curriculum for women the Commission has recommended that they should select a curriculum which might be consistent with the needs of womanhood, their tastes and aptitudes. "They shall not try to imitate men, but shall desire as good education as women as men get as men. Women's and men's education should have many elements in common, but should not in general be identical in all respects as is usually the case today." For this purpose they should be given sufficient facilities for proper guidance and advice. Men should behave with women decently in the colleges conducting co-education. In such colleges attention paid to the requirements of men should be commensurate with those of women. Women teachers should be paid the same scale of salaries as men teachers for equal work. As regards co-education, the Commission held that at the Secondary education stage, there should be separate institutions for girls and co-education may be conducted in Basic schools and universities.

(11) **Other Problems :** Besides these recommendations, the Commission has put forth other useful ones as well i. e. about the organisation and control of University education, finance,

Central University, other universities, Rural universities particularly and similar other problems. Concerning the Finance, the Commission has said that the Government should fully shoulder the responsibilities about higher education and spend nearly additional one hundred million rupees on it. Steps should be taken in the direction of amending Income-tax Laws in order to encourage benefactions for educational purposes. The Commission's opinion about further establishment of new universities is that their establishment should take place by the permission of the Central Government on the basis of the recommendations of the Universities Grants Committee. Taking all the educational needs of the country into consideration, they should properly be distributed in urban and rural regions.

About the Organisation of University Education, the Commission's recommendations are fundamental and original. Its opinion is that university education should be placed in the Concurrent List of the Centre. The Central Government should co-ordinate their finance and special subjects on all-India basis. The Government should immediately appoint the Universities Grants Commission in order to solve the problem of grant-in-aid. No university should exist which might be purely affiliating. The number of the affiliated colleges to university should be definite and fixed. The aim of all the affiliated colleges should be to develop themselves gradually into the form of a Federal University. The Vice-Chancellor should be a paid and whole-time official. Lastly the Commission felt strongly that India was mainly an agricultural country with her population residing in villages generally; hence a number of Rural universities should be founded here.

Criticism :

The above are in short, the main recommendations of the Commission. It is the first epoch-making Report in the history of Indian education covering the entire field of higher education on modern lines.

The commission has maintained that the universities are the seats of higher learning and the birth-place for providing leadership not only in political and administrative fields, but also in various fields of socio-economic significance to the community. They must meet the increasing demand for every type of higher education literary and scientific, technical and professional. The commission has given a quite synthetic view for the development of the faculties of Science, Technology and Agriculture in Indian Universities along with that of the Arts or liberal education. For a predominantly agricultural country like India, the emphasis on agricultural educations on a higher plane is one of the highest priorities. The commission's suggestion that agricultural colleges should be established in rural areas, is quite sound. This would enable the students to participate directly in various rural activities and thus acquire a direct experience of the problems facing countryside in India.

Thus the Report has sought to harmonise the Oriental and Occidental cultures. In the sphere of education, many systems prevalent in the West have been adopted, but the soul of education is essentially Indian. Education has been treated and developed as the reflection of entire life. The Report reflects clearly the picture of higher education needed by free India, its aims and the proper means of their achievement. Though the Commission, on the one hand, has admitted that the country stands in dire necessity of theoretical and practical training in physical sciences, yet it has, on the other hand, given a profound warning against the danger that if scientific and professional education were to be pampered at the cost of Humanities, the Devil's regime would spread in the country in which people would think of merely materialistic growth and progress ignoring the higher spiritual values completely. As a matter of fact, it is an eye-opening warning for the entire world which is in accordance with the spiritual traditions of India.

The Commission have expressed their views after making a thorough study and examination of all the aspects of University Education in India. It has brought to light a number of evils rampant in the educational sphere *i.e.* deteriorating standard of teaching, uninteresting and rigid curricula, defective mode of examinations, mean and undesirable partisanship and intrigues vitiating the administration and management of Universities and long neglected rural education. They have expressed their enlightened and definite views on them, suggesting at the same time practical and proper remedies for their elimination. Far be it from us to say that the Commission's recommendations are the outcome of purely emotional zeal; they are, on the contrary, based upon solid, objective and rationalized facts. The issues of method of teaching and research have especially been stressed since the country badly needs them. The Commission's recommendation with regard to the internal administration, the constitution of the Universities Grants Commission and the appointment of paid officials therein, was thoroughly practical and desirable. The idea about Rural Universities is quite an original and revolutionary one.

It is, however, true that the Commission's views about religious education are quite vague and obscure. Similarly, no decisive opinion has been given about the medium of instruction. Proper encouragement has not been given to women's education, Oriental education and Fine Arts.

Despite all this, it is undoubtedly true that the Report has sought to place Indian education on an equal footing with the world standard of education by revolutionising it and making it adaptable to the spirit of time and place. A new era would surely evolve in the history of Indian education if the Commission's recommendations were implemented with sincere efforts.

Recommendations of C. A. B. E. :

A special meeting of the Central Advisory Board of Education was held on 22nd and 23rd April, 1950 in order to

discuss the recommendations of the University Education Commission. The Board agreed to all the recommendations of the Commission making necessary amendments therein. Recommendations with regard to Post-Graduate education and research were accepted and those dealing with Professional education, specially Agriculture, Commerce, Education, Engineering, Technology, Law and Medical Science were accepted only with certain amendments. Besides recommendations with regard to the medium of instruction, classification of teachers, their salaries and conditions of service, curriculum, objective system of examination, women's education, incorporation of fresh universities and student's welfare activities were also accepted readily by the Board.

As regards the recommendation about religious education, the Board corroborated the views of Commission and accepted the idea of commencing daily routine in the colleges and universities after a short period of silent prayers and meditation. In addition to that, it was accepted that the biographies of great religious prophets and thinkers should be taught in the first year of Degree course, and fundamentals of philosophy of religion in the second year. The Board further opined that philosophy of religion could be included in the curriculum of universities. The Commission's recommendations about the Constitution of universities and their control were also accepted by the Board; but that of placing universities in the concurrent list of the Central Government was turned down. Supporting the recommendations of the Commission about university finance, the Board opined that the implementation of this recommendation would largely be determined by the availability of funds for the purpose. Lastly, the Board considered the means to popularise the Federal Language, Hindi.

As a matter of fact, an account of the progress made by the University Education after the publication of the Commission's Report has already been given. The Central Advisory Board of Education discusses the problems of higher education

along with other educational issues. In the 1952, Central Government wanted to place a Universities Bill in the parliament which sought to remedy all the defects inherent in it by increasing the Government control upon the University Education. But owing to protests of some important and pre-eminent persons the Bill could not come up for subsequent consideration in the Parliament.

One of the most important recommendations made by the Radha Khishnan commissions was the establishment of a University Grants Commission. Infact a University Grant committee, as has already been mentioned, was established in 1945 in pursuance of the recommendations of the C. A. B. E. on Post-War Educational Development in India. This committee was found with a limited membership to deal with three universities, Aligarh, Benaras and Delhi. In 1946 and again in 1947, its membership was increased and it was empowered to deal with all the universities. It had no funds placed at its disposal by the Government. It only made recommendations to the Education Ministry, which in turn transmitted the case to the Finance Ministry, which judged for itself each recommendation for a grant. The establishment of the University Grants Commission, therefore, opened up a new era of educational finance and development in India.

The University Grants Commission :

Thus in accordance with the recommendation of the University Commission, a University Grants Commission was established in Nov. 1953 by a resolution of the Ministry of Education for the purpose of allocation and disbursement of grants to universities as well as for the purpose of co-ordination and maintenance of standards of education in India. The powers and functions of the Commission were enlarged in January 1954. The constituent colleges of the University of Delhi were brought within the purview of the commission in April 1955. The Commission has since been accorded statutory recognition with effect from Nov. 5, 1956 under the University Grants Commission Act,

1955 as passed by the Parliament. With effect from this date the Commission has been reconstituted with a Chairman and eight other members.

The powers and functions of the Commission are as follows :¹

“It shall be the general duty of the Commission to take, in consultation with the Universities or other bodies concerned all such steps as it may think fit for the promotion and co-ordination of university education and for the determination and maintenance of standards of teaching. Examination and research in Universities, and for the purpose of promoting its functions under this Act, the Commission may :—

- (a) inquire into the financial needs of the universities;
- (b) allocate and disburse, out of the Fund of the Commission, grants to universities established or incorporated by or under a Central Act for the maintenance and development of such universities or for any other general or specified purpose;
- (c) allocate and disburse, out of the Fund of the Commission, such grants to other universities as it may deem necessary for the development of such universities or for any other general or specific purpose ;
Provided that in making any grant to any such university, the Commission shall give due consideration to the development of the university concerned, its financial needs, the standard attained by it and the national purposes which it may serve ;
- (d) recommend to any university measures necessary for the improvement of university education and advise the university upon the action to be taken for the purpose of implementing such recommendation ;
- (e) advise the Central Government or any State Government on the allocation of any grants to universities

1. As provided in section 12 of the University Grants Commission' Act. 1956.

for any general or specified purpose out of the Consolidated Fund of India or the consolidated Fund of the State, as the case may be ;

- (f) advise any authority, if such advice is asked for, on the establishment of a new university or on proposals connected with the expansion of the activities of any university ;
- (g) advise the Central Government or any State Government or University on any question which may be referred to the Commission by the Central Government, or the State Government or the University as the case may be ;
- (h) collect information on all such matters relating to university education in India and other countries as it thinks fit and make the same available to any university ;
- (i) require a university to furnish it with such information as may be needed relating to the financial position of the University or the studies in the various branches of learning undertaken in that university together with all the rules and regulations relating to the standards of teaching and examination in that University respecting each of such branches of learning ; and
- (j) perform such other functions as may be prescribed or as may be deemed necessary by the Commission for advancing the cause of higher education in India or as may be incidental or conducive discharge of the above functions."

As regards the procedure followed by the Commission in giving grants, it makes maintenance grant to Central universities and development grant to Central as well as State universities. The Central universities are paid their maintenance grants as annual block grants fixed by the Commission in four equal instalments.

For the purpose of the Development Grants to both Central and State universities, the Commission asks each university to prepare and send to the Commission a detailed statement of the proposals it has for improvements, expansion and development of its departments of teaching and research over a period of 5 years, corresponding to the Five Year Plan periods of the Government of India. These statements are scrutinised by a special committee composed of a few well-known persons representing various fields of learning, drawn from the universities and outside. The proposals are examined by the Commission and a Visiting Committee. The latter body visits on the spot the development programme of a university ; and on its basis the Commission makes the grant. In the field of engineering and technology the Commission generally acts on the advice of the All-India Council for Technical Education.

The Commission's grants to State universities are made on a sharing principle. The perfect normal practice is that $\frac{2}{3}$ of all non-recurring expenditures on schemes accepted by the Commission are paid, the remaining $\frac{1}{3}$ being met by the University or the State Government. On items of recurring expenditure the Commission shares half the cost. Grants are paid in accordance with the priorities fixed by the Commission.

Thus we find that the University Grants Commission has been empowered with extensive powers to finance and develop higher education keeping in tune with the national requirements. Thus fulfilling the most urgent need for the establishment of a body to take up these functions. Consequently, the commission has been spending money for the purposes of developing university education since its establishment. During the years 1954, 1955 and 1956 the commission paid by the way of grants to the various universities Rs. 1.78 crores, 2.66 crores and 3.41 crores. This money has been paid towards the development of Humanities as well as advancement

of higher scientific education, research and engineering education and technology.

During the Second Five Year Plan, a sum of Rs. 27 crores has been provided for University Education. Out of this Rs. 3.42 crores was spent by the Commission in 1956-57 and a provision had been made of Rs. 4.17 crores for grant-in-aid to universities during 1957-1958.

In its first report (for the period of Dec, 1953 to March '57) the Commission has made a number of observations. In the opinion of the commission the teaching profession has almost ceased to attract the best talented men and women. Steps must therefore, be taken to raise both the initial salary as well as the grades of all classes of teachers. The Commission has recommended a new pay scales for the teachers of the universities as well as affiliated colleges, and has made an offer of 50 per cent grant to meet the extra expenditure in this connection.

For the purpose of the construction of hostels and staff quarters loans are granted to the universities and also to the affiliated colleges. During the year 1955-57 loans amounting to Rs. 38.41 lakhs were granted to various affiliated colleges in U. P., Bombay, Madras and Kerala. There has been similarly a provision in the budget of 1957-58 of Rs. 14.40 lakhs and Rs. 30.0 lakhs for the affiliated colleges and the universities respectively for the purpose.

In its first report the Commission has expressed its views regarding a top priority to be given for the improvement of physical accommodation in the universities.

Referring to instances of grave indiscipline amongst the university students in recent years, the Commission, while enumerating the causes gives the lack of proper residential accommodation and of space in class rooms also as one of the important causes. For this purpose the Commission has suggested the setting up of students' homes and clubs and construction of hostels and staff quarters.

Some Further considerations on University Education :

After having reviewed the progress of university education in India, it is necessary to have some consideration on some of the main problems facing the university education in this country. University is a home of learning and it is upon the standard and efficiency of teaching and the degree of capacity of these seat of higher knowledge that the standard and efficiency of the mental and moral acquisitions of the society depends. A university must never forget its obligations to society, "The prosperity of the country is linked up with the university. A vicious university is like a contaminated fountain which is bound to imperil the health of those who drink from it."¹

The state of affairs in universities reflects upon the conditions prevailing the society as a whole. The educational system of a country is based upon the national urges and the general principles which are provided by the philosophy and age-old culture of that country. Unfortunately, because of historical causes the development of modern education in India could not take place on the basis of those national urges and the Indian philosophy of life. It is this diversity between the fundamental philosophy and the system of modern education in this country that is the root of all evils in the domain of education at present. So the problems of university education in India is nothing but the problems of Indian society in general. If we have to build a society on the basis of a socialistic pattern, we will have to reorient our entire educational set-up towards that objective. But unfortunately since our Independence "In the brief period of time—a mere decade since the birth of New India, action has lagged behind philosophy, execution has seldom followed planning promptly at least in the sphere of reconstruction of University education. The problems within the university have been carried over from British India to our own times."²

1. P.K. Singh : *Our University*, p 1.

2. Helen Adiseshiah : *My Ideal of a University* : From a symposium published by the Ministry of Education, 1957.

In spite of all the attempts being made since the dawn of the present century to mitigate some of the glaring drawbacks of university education, we have not been able to eradicate them root and branch. We have now an aim of building a casteless and classless socialist society, we are now committed to a planned development of our socio-economic structure and we have the visions of playing our full role for the preservation of peace and amity amongst the community of nations; but how far we have been able to shape and orient our education in general and the University education in particular to prepare a background to enable us to fulfil all these our aspirations? Higher education remains to be almost as purposeless as it ever had been. Most of our youngmen throng the portals of the universities not to learn or to think or to acquire a philosophy of life or to develop their faculties of judgement and leadership, but to learn a few lessons like smatterers from the ill-written text books, which though may enable them to get into a profession, bear little relevance to the rest of life in this country. Majority of our university teachers; apart from suffering from lack of certain material requirements, suffer from the lack of a vision and inspiration and a philosophy of life, and thus drag along their dreary traditional teaching. Similarly, the problems of standard of teaching and research in Indian universities, courses of study, medium of instruction, system of examinations, students' activities and their welfare, the women education, university autonomy and the rural higher education are some of the other aspects of university education which clamour for an immediate solution and upon which a sober and objective consideration is necessary. Here we propose to deal with some of these problems in brief.

(a) Standard of teaching :

A university is a place where the fate of a nation is moulded and shaped. Its success is judged by the type of the young men and women it is able to produce and by the volume and quality of research it is able to contribute in the various fields of higher knowledge. It is indeed a matter of great misfortune

that Indian universities are producing at present neither the type of the students India needs nor the type of the qualitative research work done by the teachers and the research scholars engaged in the pursuit of knowledge, which may be placed on equal footing with the work done elsewhere in the world.

There are several causes of the lower standard of teaching in Indian universities such as, the lack of coordination in teaching work, lack of standard text-books, lack of accommodation in class-rooms, the appalling teacher-taught ratio, the defective system of lectures, lower standard of the knowledge on the part of the teachers, lack of personal touch and interest between the teacher and taught, lack of proper and adequate facilities for library and laboratory services and indifference on the part of the authorities to remove all these shortcomings by taking suitable steps into the direction and last but not the least, the transition from English to the mother-tongue as a medium of instruction.

It is therefore necessary that all these shortcomings must be removed by providing better and well-written text-books, better and adequate library and laboratory facilities, by constructing more and bigger teaching class-rooms and by reducing the teacher-taught ratio by restricting the number of students in a class and by appointing more teachers. The teachers must be encouraged to acquire adequate knowledge, their appointments must be purely on the basis of their academic acquirements and moral standards and they should be given opportunity wherein they can play their full and successful role as university teachers. The uncertainty about the medium of instruction has certainly lowered the teaching standards at least during the transitional period in the sphere of university education. The main difficulty in this respect is two-fold : the ignorance of mother-tongue or the new medium of instruction on the part of the teachers and the unavailability of suitable literature in this language. The present generation of the university teachers in most cases is

composed of those who have acquired their knowledge throughout all their life through the medium of English and now they are called upon to teach through the medium of say Hindi or any other regional languages. It causes them a great hardship. This difficulty is further aggravated by the lack of suitable and standard text-books in Indian languages. Now as we are independent and consequently free to impart instruction in the language understood and commonly spoken by our own people, it is imperative that the teachers must learn such a language and good books must be immediately written to replace the books in English. Though the transition from English to Indian languages may take place not in haste, there is no reason why the whole question of writing good books into Indian languages be not expedited with all the resources available on our disposal. Translation into Indian languages of the standard works in foreign languages, particularly English can be another subsidiary source of providing suitable literature to our teachers and students in Indian universities. It will be a height of unreality if we still think of retaining English in the country as a medium of higher learning. Countries like Germany, Russia and Japan which have distinguished themselves in the achievement of sciences and technology have done so through their own national languages and not necessarily through English. So what is more important is to produce literature and develop the Indian languages rather than to waste our time and energy in futile discussions creating a fruitless controversy about the medium of instruction. There is no doubt about the fact that the medium of instruction should be the national languages at all the stages including university education in order to ensure higher standards of teaching.

The other measures that of course are being adopted gradually to raise the standard of teaching, are the co-ordination and determination of standards in institutions for higher education and research and scientific and technical institutions. The constitution of India enjoins upon the Central Govern-

ment the responsibility of this measure. This gives powers to the Central Government that proper standards are maintained in various universities. This responsibility is being discharged through the University Grant Commission. The Commission has been bringing about better coordination through the grants paid to the universities for specific and general purposes, through visits of Committee, the Chairman and officials of the Commission and by the improvement of facilities and by extension and development of resources in the university. The conferences of the Vice-Chancellors and the activities of the Inter-University Board have also helped bringing about better coordination in standards of university education.

The Commission has also appointed a committee under the Chairmanship of Dr. A. L. Mudaliar to consider more fully the steps to be taken to bring about a better coordination. Besides, during the past few years the Union Ministry of Education has convened conference of teachers of subjects like Psychology, Philosophy, Hindi and Sanskrit *etc.*, which discussed the question of raising standard of teaching on the subjects and formulated schemes of courses to be adopted by universities. Now the responsibility of calling such conferences has been entrusted to the Inter-university Board, which is evincing keen interest in the problem.

Besides, it is necessary to introduce immediately in tutorial system as a teaching device to supplement the routine lectures. In India tutorial work is done only in few universities and colleges at present. As recommended by the University Education Commission these tutorials must not include more than six students, otherwise they lose their significance and spirit and become regular lectures. The object should be to bring about a closer teacher-pupil contact. This may require more teachers and an increase in the facilities like more accommodation *etc.*

Similarly, seminars should be arranged to stimulate discussion, clarify issues and arrive at truths through co-ope-

native approach. The Estimates Committee (1957-58)¹ in its seventh report has recommended that the introduction of tutorial and seminar system should be adopted by stages as and when the resources permit. They have also made a suggestion about utilising post-graduate and research students for taking tutorials of under-graduate classes. It is gratifying to note that the University Grants Commission is taking suitable steps towards this objective.

Another very significant cause of lowering of standards in Indian universities has been the lack of proper teacher-pupil ratio. During the last about two decades there has been growing pressure for an increase in the number of admissions at the centres of higher learning, but the facilities have not kept pace with the growth of the volume of students. In the opinion of the Estimates Committee the present average ratio of teacher-students in colleges is something like 1 : 19 and 1 : 20, the actual ratio in many of the Arts colleges is however, much higher. The result is that the majority of the students do not get an opportunity of coming into a direct touch with the teacher.

In order to reduce the present scramble for university education, it is necessary to implement as early as possible the programme of introducing a diversified course of study at the secondary stage. Secondly, it should no longer remain necessary to possess a Degree as a pre-requisite qualification for at least the lower and middle level public services, as indeed has also been recommended by a Special Committee appointed by the Government for the purpose.

Another suggestion in this connection would be to fix a ceiling for the number of boys to be admitted to a college and also to fix a definite teacher-taught ratio. Infact the Union Ministry of Education tried to introduce this scheme but as a result of the recommendations of the three year degree course estimates Committee, the whole thing under

1. Report of the Estimates Committee, (1957-58), pp. 9-10.

went considerable changes. The three year degree course committee, however, has recommended that "the number of students should be restricted to 800—1000 per college. Colleges with larger enrolment but with no suitable accommodation should stabilise as a ceiling the present number of students and should prepare a scheme of gradually diminishing their enrolment so that the desired limit is reached by 1961."

It is regretting to learn that the University Grants Commission has not yet taken any effective steps to achieve the above targets. In its 26th annual meeting at Madras in the middle of January 1959, the Central Advisory Board of Education has considered this question. The Board are of the view that the "access to higher education should be regulated by judging whether the student concerned was likely to benefit from higher education and whether he had the talent for it." It is expected that if properly started and executed the measure would be conducive in relieving the over-crowding in colleges and raising the academic standards.

Other measures to improve the academic standards may be the provision of well-equipped libraries and laboratories. A library is a very nerve-centre of an education institution. It is therefore necessary to have a long term policy for library buildings and purchase of books. A perspective plan for the development of libraries and laboratories may be drawn up by the University Grants Commission in consultation with various universities and State Governments along with a number of short term plans.

The number of working days should be increased. According to the University Education Commission the minimum number of working days should be fixed 180 exclusive of examination days. The Estimates Committee, however, has recommended that gradually the number of working days in universities and affiliated colleges should be raised by stages to 240. Lastly, the exchange of teachers of outstanding merit

amongst various universities can also be introduced with a view to raise standards.

(b) **Research in Universities :**

The work of research and investigations had begun in Indian universities during the second decade of the present century. But all these years no remarkable success could be achieved. Apart from a few works of outstanding merit, the rest was of a rather lower academic standard. After the attainment of independence, however, considerable interest is being evinced and encouragement being given to improve the quantity and quality of the research work both in Sciences and Humanities.

It was through the efforts of Sir Ashutosh Mukerjee in 1914 that research work was set on proper footing first of all in India in the Calcutta university. Since then it has gradually evolved in various universities and research institutes in India. A system of degrees of Ph. D., D. Phil., D.Litt. and D. Sc. etc. to be conferred upon successful research scholars had accordingly been evolved. The progress of research however had not been quite satisfactory seeing the vastness of the country and the enormity of the problems, which required an urgent investigation. In the year 1948, the University Education Commission had found out that during the last 10 years all the Indian universities had awarded Doctorate Degrees only to 260 scholars in six basic sciences, which comes on an average 10 scholars per year in the whole of the country; while in England in the year 1935 more than 400 scholars were engaged at Cambridge alone in scientific research.¹

The reason for the slow progress in the field of higher research and investigation work are many. Firstly, the talented and best students and teachers accept various administrative Government jobs and do not pursue research work. "Too often nowadays further degrees are pursued by the mediocre

unfortunate who have failed to get employment : they are frustrated and uneasy, and often have little to contribute.”¹

Secondly, the universities and research institutes are often ill-equipped with poor libraries and laboratories. Thirdly, there is a dearth of highly learned and competent research-guides. The teachers who are already engaged in heavy routine teaching are called upon to guide research also and very often with little or no extra-remuneration. This does not leave any time, energy and interest with the teachers guiding research work. Further, because of the financial difficulties and often absence of any financial help to them the students have been left no enthusiasm and drag their work to conclusion as early as they can and thus quite often lowering the quality of their work. Under such circumstances no serious research work can be conducted. Happily the attention of the Government and also of some enlightened industrialists has recently been drawn towards this problem resulting in an increasing volume of research of a better quality.

(c) **Courses of study :**

(i) This is again a problem which has attracted the attention of those concerned for about half a century. It is true that in India for a long time the courses to be studied in our universities have remained mainly of theoretical and academic nature. Much has been said about it in the foregoing pages. Now at a time when we have a vision before us of building a New India, we will have to emphasise the introduction and expansion of the courses of study nucleated around science and technology, engineering and industry and those others having a practical utility in life along with those courses of Humanities which help our pupils to build their character and have a fuller development of their mental and moral faculties keeping in consonance with our traditional and national values of life.

Ordinarily the university courses are of four years' duration after the Matriculation. At the end of the first two years

there is the Intermediate examination. For this examination, students may choose any one of the groups of Arts, Science, Agriculture or Commerce. After this the students enters the B. A., B. Sc., B. Sc. Ag. or B. Com. degree courses, which is of two years' duration. In some universities, especially in universities in South India, there are Honours courses in addition to two years' pass courses. These Honours courses are of three years' duration after Intermediate examination. After the Bachelor's degree there is the Masters Degree which is awarded after a further period of one or two years—one year in case of the students who have passed Honours course and two years for the pass students. In the universities of Andhra, Annamalai, Madras and Travancore, however, the students who have obtained Honours degree, are awarded Master's Degree without examination after the lapse of a certain period of time.

The existing pattern of courses as discussed above, has got one very serious defect, *i.e.* the Intermediate and Degree courses are usually unrelated to each other academically and sometimes even administratively. Therefore, there is an urgent need to modernise and extend the base of our graduate courses and also to make adequate provision for imparting lessons in General Education.

(ii) *Three-Years Degree Course* : With a view to provide an integrated course for the first Degree, the Calcutta University Commission recommended in 1919 three years' course for the Bachelor Degree for pass as well as for Honours. Subsequently other authorities like Sargent Report, University Education Commission and the Secondary Education Commission recommended the abolition of the present Intermediate examination and instead start a three years Degree Course. In the year 1953, the University Survey Commission and several educational conferences held year after year have all held this view that the first degree course must be made of three years' duration.

In fact little progress has been made in this direction so far partly owing to the paucity of funds and partly to lack of consensus of opinion. The Estimates Committee has mentioned the following factors which delayed its implementation : ¹

- (a) "Education being a State subject it was possible for the Centre alone to take effective steps in this direction without the fullest measure of support and co-operation coming from the States.
- (b) The diversity of views held by the Universities and the variety of courses offered by them had also come in the way of a uniform policy being adopted with regard to the reorganisation of under-graduate courses.
- (c) The reorganisation of university courses depended on the prior reorganisation of Secondary Education. While some provisional measure had been suggested to meet the present situation *i.e.* the introduction of the preparatory class, the effective introduction of three-year degree course in Universities was possible only when the reorganisation at secondary level was completed."

In accordance with the recommendations of the Education Ministers' Conference held in September, 1956 the Government of India appointed a Committee under the Chairmanship of Sri C. D. Deshmukh, Chairman, University Grant Commission "to work out the estimates of expenditure connected with the introduction of three-year degree course in the universities and affiliated colleges, and to consider such other problems as may be ancillary to it." The Report of this Committee which was submitted in May 1957 has received an active consideration of the Government of India.

This Committee has recommended that the share of the Central Government should be paid only when a university has taken a decision to introduce the three-year degree course and the State Government is prepared to pay its share of the

1. Report : *Estimates Committee*, (1957-58) op. cit., p. 25.

expenditure to the university or college concerned from its own resources or private resources are available to match the Central contribution.

During the Second Plan a provision of Rs. 5 crores has been made for the improvement of university education at under-graduate level through the introduction of three-years degree course in universities and affiliated colleges. Besides the university of Delhi which introduced three-year degree course in the year 1941, so far the Universities of Annamalai, Banaras, Bihar, Calcutta, Jadavpur, Madras, Sardar Vallabh-bhai Vidyapeeth, Rajasthan, Saugar, Sri Venkateswara, S. N. D. T., Kerala, Osmania, Nagpur and Baroda, have either already introduced or have agreed to introduce three year degree course. The Universities of Aligarh, Allahabad, Gauhati, Gujerat, Jammu and Kashmir, Karnatak, Kurukshetra, Lucknow, Poona, Punjab, Utkal and Patna have agreed in principle to the proposal. Other universities have not yet reached at any final decision in this respect.

It is therefore necessary that in order to improve and provide a uniform broad base to the university education all over India efforts should be made at the highest level to persuade the remaining universities to introduce the reform without further delay.

(iii) *General Education* : There is a growing tendency towards specialisation in our country in the field of education. This practice prepares the student for a specific vocation no doubt, but he fails to acquire a broad based knowledge of some of the most important events around him. In order to make him a responsible human being and an enlightened citizen, a programme in General Education should be started in all the universities and colleges. "The object of General Education is to remedy the lack of balance and undue specialisation which characterise the courses in colleges at present resulting in the students studying natural science being ignorant of the basic ideas pertaining to social, economic and cultural life and those studying humanities or social sciences, knowing

little or nothing of natural sciences or about their impact on the present day life and their contribution to techniques of modern thinking and living."¹

It therefore becomes the object of our education at present that, apart from producing technical personnel to carry on our Planning Programmes, the education may also produce right type of citizens well-versed in democratic practices and well informed about the various socio-economic and technological changes taking place in the world. This will enable our young men and women to have a fuller development of their personality and capable of meeting any situation that arise before them with competence and fortitude.

The University Education Commission has recommended the introduction of the courses in General Education in India in 1949. The Government of India also sent a delegation of eight university teachers to U. K. and U. S. A. to study the organisation of General Education courses in some of the leading universities in those countries and suggest courses to be adopted by the Indian Universities. Later on the report of this team was considered in several regional conferences held at Hyderabad, Baroda, Delhi, Aligarh and Calcutta, wherein most of the universities agreed in principle to adopt General Education courses for the under graduate students. Further, in the year 1956-57 the Government of India sent a group of teachers from those 12 universities who agreed to introduce General Education to study tours under auspices of India Wheat Loan Educational Exchange Programme. The University Grants Commission had granted in the year 1957-58 a sum of Rs.1,41,000 for the scheme of General Education which also included a sum of Rs. 30,000 for a Project for preparing reading material for General Education at Aligarh University.

Unfortunately no appreciable Progress towards the introduction of General Education courses in the Universities, has so far been made, beyond the holding of a Seminar in Decem-

1. Report of the Estimates Committee (1957-58), op. cit., p. 26.

ber 1957. The grant of Rs. 1 lakh made during 1957-1958 for the introduction of General Education courses has been lapsed due to inactivity on the part of those concerned. It is expected that till the major question of the reorganisation of the three-year degree course is fully solved, General Education programme cannot made much headway.

In addition to the above rennovations with regard to reform in courses of study, it is also necessary that higher scientific and technological education including higher Mathematics, Astro-Physics, Geo-Physics, Oceanography and Marine Biology should be given proper place in Indian Universities.

At present there is a tendency amongst students in this country to join Arts colleges in order merely to postpone the problem of unemployment. It is therefore necessary that Arts Education in universities should be suitably limited to those who have special aptitudes for literary and academic studies and more avenues and facilities should be provided for scientific and technical education.

(d) Students' Activities and Welfare :

The main function of a University is the emancipation of young minds by providing them suitable opportunities and cultivate their creative faculties. In a democratic country the enlightened citizenary is of a greater significance to defend democracy than a huge army. The student is not created as a raw material to be given any shape in a university, but a university has been created for the mental, moral and physical advancement of the student community. Education should not be an imposition upon a student in the university. It should rather be a source of interest, enjoyment and enlightenment to him.

Unfortunately in our colleges and universities, proper regard is not paid to the student's activities and their welfare. What we denounce today as student's indiscipline and their unbalanced development is to a great extent because of the neglect to their welfare and comfort. In order to make education attractive and make the students well behaved, contented

and dignified citizens of the country, it is very necessary that adequate and immediate attention should be paid to their health, better and sanitary residential facilities in the hostels, better and nourishing food, timely medical care, adequate facilities for physical development and enough opportunities to give them training in democracy and self-government.

The University Education Commission has dealt with the question in details and has made well considered recommendations which can be enumerated here in brief :

- (i) The admissions to universities and colleges should be based on merit without discrimination of any kind and the basis for scholarships in the examinations should also be purely merit to gifted but financially handicapped students.
- (ii) All the students should be examined medically without cost at the time of admission. All the universities should have hospitals and dispensaries for student service. The students suffering from infectious, chronic or endemic diseases should not be admitted unless the university has facilities for isolating and treating such students. There should be a regular medical examination of Staff members and other employees especially food handlers at least once a year. Health service should also include sanitary inspection of the campus, buildings, hostels, dinning rooms, kitchens. It is also, necessary that nutritious meals be served at noon at reasonable cost. All the students be required to be vaccinated against small-pox, and inoculated against cholera, typhoid and the plague.
- (iii) A post-degree course leading to a doctorate should be set up at least in one university in a State for training Directors of Physical Education. Such Directors should be appointed in all the universities with the status of a head of department. Enough provision should be made for gymnasia, playgrounds and equipment to physical education and health. Physical edu-

- cation be made compulsory for two years for all the men and women in the universities and colleges.
- (iv) Proper encouragement and facilities should be provided for the development of National Cadet Corps.
 - (v) Social service be encouraged on entirely voluntary basis.
 - (vi) All the universities be required to adhere to a standard with regards to hostel facilities. Proper arrangement of furniture, food, sanitation, bath rooms, playgrounds, commonroom etc. should be provided in every hostel.
 - (vii) The university unions be made perfectly free from political influence. These unions should be the principal centre of student's corporate activities and the federative link of all student organisations. It is very important that the student's unions be operated by students and for the students without interference from authorities.
 - (viii) Students should be encouraged to take interest in good government and not in party politics. A modified proctorial system be introduced in which students will play a large part. It should be a kind of student government. It is absolutely necessary that teachers, parents, political leaders, public and press co-operate in promoting proper life among students.
 - (ix) An office of Dean of students Welfare be set up in colleges and universities.
 - (x) An Advisory Board of Students Welfare be organised in universities which do not have such a body.

The recommendations of Radhakrishnan Commission with regard to the welfare of students, as summarised above, are the key-points in order to deal with the ever increasing malady of students' indiscipline in this country and also in order to infuse in them the sense of optimism, justice, self-reliance, dignity and citizenship.

It is a matter of satisfaction that the attention of various institutions of higher learning in India is drawn increasingly to look to the problems of students welfare and make sincere efforts to solve them as when means are available. Aligarh university has already set-up since 1950 a regular medical examination on entrance as a regular feature. It is conducted at the University Hospital and consists of a complete clinical check-up including routine blood urine tests. It is necessary that such facilities should be provided in all the universities and colleges. The University Grants Commission has made a proposal for the establishment of health centres in the various universities. These centres, beside other medical functions, will maintain health records to provide data for interpretation to authorities on problems of students and community health and for purposes of individual health counselling.

As regards the facilities for physical education, it has been noted that there is quite inadequate provision for the same in our universities and colleges compared to the standards prevailing in Europe, United States and other modern countries of the world. There are very few play grounds, cinder tracks, courts, gymnasia, stadia and swimming pools etc. yet it is a matter of satisfaction that the universities are becoming increasingly aware of these deficiencies and a beginning has been made everywhere. The Estimates Committee set-up by the Lok Sabha has also studied this problem. In their opinion ".....adequate attention has not yet been paid to this problem inspite of stress laid by the University Education Commission." The committee further recommended " that extra-curricular activities such as sports, dramatics, arts, music, camping, debating, journalism, etc. should be encouraged to the maximum extent, consistent with proper academic studies so as to provide suitable channels for the abundant energy of youth. The committee would even suggest that N. C. C., sports etc. should be an integral part of education. Credit should be given for such activities also when assessing the total merit of students finally. Also, shields

should be given to universities which produce larger number of such students.”¹

In connection with the student's activities, it would be worthwhile to say a few words about the social service programmes which our students community can implement for the welfare of the community in general as well as their own. With the growth of industries and the development of higher education in Indian cities, there has been for over a century a gradual depletion of our villages. Indian youngmen now prefer to stay in towns after coming from rural area in search of education, employment and certain comforts and amenities of life. This tendency has created an ever widening gulf between the urban and rural population. After getting education, rural youngmen forget all about villages and rural problems. So much so the type of the education they receive in universities and colleges, removes them still farther from the problems and hardships of the rural population. It is, therefore, necessary that there should be some correlation between our education and the solution of the problems faced by the majority of our population living in villages.

For this purpose social service programmes on voluntary basis may be introduced in universities and affiliated colleges as a compulsory pre-requisite before the award of a university degree to them. These programmes may include construction of village roads, culverts, sinking of wells, manure pits, building of bunds, widening of lanes in the villages, soil conservation and afforestation etc. for male students. Similarly, for female students programmes pertaining to environment and personal hygiene, sanitation and social education amongst the womenfolk in rural areas can be introduced with benefit. For this, apart from making it compulsory pre-requisite for an under graduate to have atleast one month's village camp before he gets a degree, it will also be necessary to

1. Estimates Committee Report (1957-58), op. cit., pp. 36-37.

introduce country's Five Year Plans and Community Development programmes as compulsory subjects in degree classes.

Besides the introduction of social service programmes on *Sharamdan* or voluntary basis, it will also be proper to introduce some schemes of providing some opportunities to our needy youngmen in which they may engage themselves in some part-time employment on payment basis while pursuing their studies. In countries like United States of America students often undertake some gainful work manual or otherwise, while as students for their fees and keep up etc. In India firstly there are little or no opportunities of this kind and secondly manual labour is still looked down upon, although the attitudes are now changing. These attitudes can change still faster if opportunities for such works are provided.

Of late we find something being done in India to enthuse university students with the spirit of social service. In order to create interest for village life in the minds of college students grants are made to colleges and universities for organising youth camps in rural areas under the scheme of Labour and Social Welfare camps. This scheme has been in operation since the introduction of the First Plan. During the year 1957—58 such grants were given to 20 universities. The camps were organised for a duration of ten days to three weeks by the Union Ministry of Education in co-ordination with the Ministry of Community Development in Community Projects and National Extension Service Blocks' areas in co-operation with the Block officers. Besides, there is another scheme called Campus Work Projects Scheme under which the grants are given to various colleges and universities for the construction of Recreation Hall-cum—Auditorium, Swimming pool and preparation of Oval Cinder Track for events. The object is to provide greater facilities for physical education in institutions with the help of students and for their benefit. For this the staff and students are required to render some *Shramdan* or voluntary service on the project and the institution concerned has to pay only 25% of the actual expenditure.

For both the above schemes a provision of Rs. 3 crores has been made during the Second plan.

(e) **University Autonomy :**

This question has never been discussed in this country so much as after the attainment of freedom. It has been a great misfortune of university education in India that its control and authority has somehow passed in many universities into the hands of caucuses formed on the basis of either casteism or provincialism or any such other anti-academic mentality which has vitiated the atmosphere of such universities. Recent enquiries in some of the leading universities in this country have conclusively proved the existence of such groups having deep rooted vested interests and primarily functioning for the sake of exploiting certain situations for personal benefits or for the benefit of a particular power-faction. These factors have been responsible to bring politics of a very lower type into the universities.

Infact it is with this background that we have to view the whole question of university autonomy. University in a country has got a distinct and important function to perform. It is responsible for finding out the needs of the society and the people constituting such a society. It is therefore necessary that a university must exercise its full right to carry on its pursuits of knowledge and to discover these social needs unhampered and independently without undue interference. The greatest danger that is generally pointed out against state interference in the universities is that it would deprive the latter of its character in a democratic way and would reduce them mere sub-servient instruments in the hands of the State to carry on the political policies of the party in power. That would indeed cut at the very root of the ideals for which a university exists. If we have to build an independent and democratic society, we will have to make our universities also independent and democratic institutions of higher learning.

But inspite of all this one thing must be made quite clear that in a country which is now pledged for the

establishment of a socialist society and which has decided to solve her problems—social, economic and educational in a planned way, no individual or a causes of self-seeking individuals can be permitted to continue to exploit their position for the sake of their vested interests or those of their faction-members and all in the name of academic autonomy in the universities. Whereas universities should enjoy a perfect freedom in academic matters, some sort of guided control is absolutely necessary in administrative matters, should there be discovered any kind of irregularity which may threaten the very ideals and objects for which the university had been founded. This control can be exercised through the University Grants Commission by laying down certain standards and by formulating the policy of grants and other financial assistance to the universities in such a way as to eradicate the evils of casteism, provincialism, nepotism and favouratism. This will, besides correcting the wrongs, maintain the freedom, neutrality and autonomous character of these institutions.

(f) Rural Higher Education :

The problem of rural higher education is again one of great far reaching consequences in the context of this country where about 70% population resides in the rural areas. The need of developing opportunities for higher education in rural areas was first of all emphasised by the University Grants Commission in 1949. Since then it has attracted growing attention of the Government and the educationists in the country.

Since the introduction of modern education in India in the early nineteenth century, rural education has not crossed the limit of primary schooling. Though in the recent years we note a growing tendency amongst the rural communities to establish institutions for secondary education, yet seeing the enormity of the problem of rural education and an urgent need of reorienting and reconstructing the entire rural structure keeping in conformity with our changed circumstances and launching of a democratic planning, it appears that our existing facilities and opportunities for rural education even at

the primary and secondary stages are far shorter of the requirement, nothing to speak of the rural education in which we have not even established any standard before us so far.

The growth of educational institutions in India has not only tended to a growing depletion of talents from the villages but has also created a passion for urban values in the minds of young people in country-side. This tendency, coupled with the lack of any specific planning for rural higher education, has further led to the total neglect of villages. In the opinion of the Radhakrishnan Commission "India must decide whether to aim at a widely distributed population, making the villages such prosperous, interesting and culturally rich places, with such range of opportunity and adventure that young people will find more zest and interest, more cultural advantages and more opportunity for pioneering there, than in the city or whether to run to vast centralised industries, with masses of labour taking direction either from the State or from private corporation."¹

The future pattern of rural education in general and higher education in particular depends upon the pattern and shape which we want to give to rural India in the coming years. If it is our purpose, which surely, it is, to see Indian rural life pulsating with new vigour and activity, to raise their standard of living by the eradication of their abject poverty, to rehabilitate millions of village people who live in filthy and inhuman environments and to give a constructive and creative purpose to their rather purposeless and morbid life, it will be necessary to reorient the entire rural education from top to bottom towards these objectives. There should be no hesitation in admitting frankly our drawbacks in this regard; rather the course of wisdom lies in creating "the types of educational opportunity which are appropriate to Indian rural life and to give a quality and range to that life which will remove the disparity which is now a reality."²

1. Report : *University Education Commission*, op. cit., p. 556.
2. Ibid : p. 555.

In view of the recommendations made by the University Education Commission, the Government of India have now taken up the question of rural higher education. Though the recommendation with regard to the establishment of Rural Universities has not been implemented, yet some steps have been taken into the right direction by the establishment of ten Rural Institutes throughout India.

With a view to evaluate the various attempts in the field of higher rural education made by voluntary agencies and also to formulate a clear picture of the pattern of such education, an expert Committee was appointed in October 1954, which submitted its report in January 1955. The Government of India accepted its recommendations in broad outline and in pursuance of its recommendations ten institutions have been established as Rural Institutes. During the Second Plan emphasis is being laid on the following programmes to be developed in these institutions.¹

- (i) Three-year Diploma course in Rural Services.
- (ii) Three-year Certificate course in Rural and Civil Engineering.
- (iii) Two-year Certificate Course in Agricultural Science.
- (iv) Preparatory course for Matriculates to prepare them for entry into the three-year Diploma course. The duration of the three-year Diploma course is three years after the higher secondary examination and will be equivalent in standard to an ordinary degree of a university, except that in addition to university liberal education, core subjects such as rural problems, the history of civilisation and regional languages will also be taught. Emphasis will be laid on extension work and research activities that promote an understanding of rural culture and life.

With a view to finance these projects the Government of India sanction annual financial grants. During the Second

1. Ten years of Freedom (1957), p. 16.

Plan period a sum of Rs. 1·8 crores has been provided in the Central budget for the development of these institutions.

Besides, the National Council for Rural Higher Education was established in pursuance of the recommendations of the Committee on Rural Higher Education with Headquarters at New Delhi. The functions and powers of this Council would be as under :

- (a) "to serve as an expert body to advise the State and Central Governments about improvement and expansion of rural education in all its phases;
- (b) to advise the rural education institutions and to act as the co-ordinating agency amongst them;
- (c) to examine and appraise proposals in this behalf referred to by the Government of India and State Governments and to assist in the implementation of approved programme;
- (d) to initiate schemes for the development and maintenance of standards of higher education in rural areas and to encourage research in problems relating to rural education in all its aspects;
- (e) to advise the Government of India on grants to be paid to institutions participating in the rural development schemes;
- (f) to appoint *ad hoc* committees to assist in the attainment of any of its objectives;
- (g) to frame its own rules and regulations to regulate matters not covered by the resolution; and
- (h) to do all other acts and things whether incidental to the power aforesaid or as may be required in order to further its objectives."¹

As regards the composition of this Council, Union Minister of Education is the Chairman and Deputy Education Adviser-in-charge of the Division as its Secretary. Besides, eleven members are nominated by the Chairman from the States.

1. Estimates-Committee, *op. cit.*, p. 88, Appendix IX.

Other officials of the council are one representative of each of the Ministers of Health, Agriculture, Production (Cottage Industries), Community Project Administration, Finance, Inter-University Board and University Grants Commission.

Thus the Rural Higher Education is on its march. Through the provision made so far cannot be regarded as adequate, yet it can surely be deemed as a landmark in the history of Indian Education. But it is a pity that the diplomas awarded by the Rural Institutes are not recognised by the Universities, State Governments and the All-India Council for Technical Education. It is partly due to the lack of planning in education and lack of sympathetic attitude towards Rural Higher Education on the part of the traditional universities; and partly because of the fact that the standard education and training in these institutes is not yet settled suiting to the need of those concerned. It, therefore, in the opinion of the Rural Higher Education Committee, "there should be no barriers between these Institutes and the universities as there should be none between the villages and towns. It is only when there is a proper give and take between the cities and the villages that both will be enriched."

Conclusion :

The foregoing account of the growth of education in India during the last about two decades throws a plethora of light upon the direction to which our education is marching and upon the pattern which we are going to evolve suiting to our national requirements. The Centre and the State Governments have their own separate programmes to carry out. The entire structure of education, Pre-Basic, Junior Basic, Senior Basic, Secondary and University education, is being moulded in order to suit the growing needs of the country. Whatever tendencies are prevailing in the sphere of Indian education augur well for the future reconstruction of the country. This should not, however, lead us to infer that the educational system of the country is immune from shortcomings and faults. Indeed,

they are many and of different categories. A reference to these has already been made.

These defects demand urgent remedy. The country today needs a system of education which might develop the physical, mental and moral aspects of a student's personality and make him fit for adding his own contribution to the economic and cultural prosperity of the country. Education should be related to individual life, national life of the people and should promote the *summum bonum* (material and spiritual) of the mankind. In a way, the future of the country is indissolubly interlinked with that of its education. We shall undoubtedly have to act upon these principles in the educational sphere, if we sincerely wish to make democracy function successfully and efficiently and establish a classless society free from the curse of exploitation in our country. So long as the wide gulf between the Primary school teacher and University teacher exists, all our efforts to eradicate class distinctions in society are doomed to end in fiasco. Our idea of establishing a classless society and engendering in the mind of the future citizens the sentiments of self dependence, self-respect and fortitude will remain an empty dream, so long as our teachers groan under the miseries of exploitation, indigence and indignity. "Most people are agreed that our present education should be so shaped that the future citizen of India is physically, intellectually and morally a sound individual, able to contribute to the building of a free, democratic and self sufficient India and so equipped as to help India to play an appropriate role in the modern world order. In the ultimate analysis, this aim would lead to certain definite objectives which the new education should seek to achieve."¹

1. Munshi, K. M. : *On Future of Education in India*, p. 24, the Publications Division (1954).

CHAPTER 16

PLANNING IN INDIAN EDUCATION

Aim of Planning :

Education is of fundamental importance in the development of any country. The Government of India had made provision in the First Five Year Plan for the expansion and organisation of education at all levels. In the opinion of the Planning Commission, an adequate provision of increased educational facilities is indispensable for developing the latent creative tendencies and proper qualities for citizenship in people along with their cultural growth.

In view of the vast population of the country, the existing educational facilities are far from being adequate to meet the need. Only 40% of children of the age group between 6-11 years, 10% of the age group between 11-17 years and 9% of young ones falling between 17-23 years are getting educational benefits and facilities. What a formidable contrast do these percentages in India present to those of other advanced countries like France, England, the U. S. A., and Russia where from 80-100% of children of the school-going age do receive education. In a country like India where the percentage of the educated is only 17.2 of the entire population, the need of planning and expansion in the field of education can not too emphatically and urgently be stressed.

FIRST FIVE-YEAR PLAN

In the opinion of the Planning Commission, the problem of the Primary education should be given priority during the period of planning. The result would be that its expansion will affect that of the Secondary education also. The University education does not require expansion so much as solidarity. Besides this, the First Plan had taken into consideration other

educational problems as well, such as training of the teachers, improvement in their service conditions, educational co-ordination among various states, proper distribution of educational facilities between urban and rural areas and among different sections of the society, adequate co-ordination between primary and secondary education, measures to prevent wastage in educational sphere, development of technical and vocational education, preventing the expensiveness of education especially university education, decreasing undue emphasis on examinations, and cultural growth of the masses. They have pointed the educational needs of the people as laid down below :¹

(1) Reorganisation of the educational system and establishment of co-ordination among various branches and stages.

(2) expansion of various spheres specially Basic and Social education; and reorientation of secondary, technical and vocational education.

(3) Consolidation of Secondary and University education and to make efforts to evolve such a system of higher education as may be consonant with the needs of rural population.

(4) Expansion of Women's education particularly in rural areas.

(5) Training of the teachers, especially for female teachers and those of male for the basic schools; improvement in their pay-scales and service conditions; and

(6) Expansion of education in backward regions by providing increased grants-in-aid for them.

Ways and Means :

In the view of the Committee of the Ways and Means of Financing Educational Development in India, education in India needs an exclusive expenditure of four hundred crores of rupees per year. Besides this sum, there is an unavoidable need of additional sum, i.e. Rs. 200 crores for basic and high schools, 27 lakhs rupees for the training of teachers and

272 crores of rupees for the purpose of buildings. But the problem is how to raise such a formidable sum of money. Under these circumstances, comparatively very meagre sum had been provided in the First Five Year Plan.

The Commission had made provision for a total sum of Rs 151.66 crores of rupees in the plan. Out of this sum Rs. 39.02 crores were for the Central Government and Rs. 112.64 crores for the state governments. It means that Rs. 30.33 crores of rupees were to be spent yearly. It was also felt that seeing the inadequacy of this sum, the private and local institutions would also make contributions to it. Out of this sum, the primary education would absorb Rs. 8702.8 lakhs, secondary education Rs. 830.4 lakhs, university education Rs. 1172.1 lakhs and Rs. 2145.4 and 1510.0 lakhs of rupees would be spent on technical, vocational education and social education in all its aspects respectively.

The Educational Aims of the First Plan :

The Commission hoped the achievement of the following objectives by the end of the first plan period upto 1956 :

(1) To provide educational facilities for 60% of the children falling between 6 and 11 years of age group during 1950-51, this percentage was only 44.5.

(2) In the sphere of secondary education, to increase the percentage of 1950-51 which was 11 to 15 during a quinquennium.

(3) To provide social education facilities for 30% of adults ranging from 14 to 40 years of age group.

The statistics of the increase in the number of students can be obtained from the table given on the ensuing page.

No such targets have been fixed for university education, for the need of this sphere of education is not expansion so much as its consolidation in the opinion of the Planning Commission.

Number of Students	1950--51	1955--56
Primary Schools (in lakhs)	151.1	187.9
Junior Basic Schools (in lakhs)	29.0	52.8
Secondary Schools (in lakhs)	43.9	57.8
Industrial Schools (in thousands)	14.8	21.8
Other Technical and Vocational Training Schools (in thousands)	26.7	43.6

Programme of the Plans :

Under this plan the work of the educational expansion had been allocated to Central and State governments separately. Those plans which have nation-wide significance had been entrusted to the Central government. The state governments had been given various educational schemes to materialize within the state.

(A) Plans of the Central Government :

- (1) To establish one whole unit of Basic education which would include all Basic institutions from Pre-basic schools to Post-graduate Basic Training Colleges. Each state should have at least one such educational unit established in it.
- (2) There should be established at least one "Janata College" for social education and one school and Social education Centre in each state.
- (3) There should be at least one 'multi-purpose' school in each state. In addition to it, there should be provision for vocational schools for young persons of the age between 14 and 18 years. Further there should be established a Research Bureau to make investigations with regard to the problems of secondary education; and adequate scholarships and stipends should be awarded to poor students to enable them to reap the educational benefits of the Public Schools.
- (4) There should be established a unit for the production of Audio Visual educational aids equipment in the Central Institute of Education; the product of such education material should be developed with the help of other private publishers.

(5) Adequate encouragement should be provided for the production of proper and useful literature needed by children and other adults getting basic and social education.

(6) Promotion and expansion of the national language as well as regional languages and the creation of original books and translated literature should be stimulated. Besides, lexicons, encyclopaedia and reference books should be produced on a large scale to meet the growing educational needs of the people.

(7) Provision should be made for the education of physically handicapped children.

(8) Advisory centres should be founded in good number to counsel the students receiving vocational education.

(9) 'The Indian Institute of Science' at Bangalore should be developed. Besides this, fourteen research institutions should be established for education in engineering, technology and sciences and sufficient provision should be made for instruction in special vocational subjects.

(10) The university libraries should adequately be financed; a number of scholarships should be provided to research scholar and trainees in universities.

(B) Programmes of the State Governments :

Similarly, under the First Five Year plan sufficient provision had been made for the work of expansion primary, secondary, university, technical and vocational education to be undertaken by state governments. The state educational plans can be put in brief as follows :—

(1) To open additional primary schools, reformation of the pre-existing institutions and a gradual conversion of ordinary primary schools into basic schools.

(2) To establish new secondary schools, reform of the older ones, inclusion of physical education, military education, gardening, agriculture and music in the curriculum; and to take care of the model schools.

(3) To establish new universities and colleges and to improve and develop the existing ones.

(4) To establish libraries in the sphere of social education, physical education, youth programmes, provision of audio-visual aids, materialization of literacy programmes and the establishment of adult-education centres.

(5) To open additional schools for handicrafts in sphere of technical and vocational education; to convert the craft schools into Junior Technical High Schools; to open junior multi-purpose schools; to convert the ordinary secondary schools into Multi-purpose High Schools, to make provision for the Diploma Course in technology; to establish industrial schools; to include agriculture in educational programme; developing commercial and technical schools into colleges and provision of scholarship for studies in foreign countries.

(6) Provision of higher education for the in-service people; development of regional languages and literature; provision for the education of the handicapped; to establish National Cadet Corps in colleges; to make provision for Oriental education and development of Sainkhyia philosophy has also been included in the educational efforts of the state governments.

Criticism :

As soon as launched the First Plan began to make rapid strides. But it could not achieve the ambitious targets laid down in various fields of education. It could merely be regarded as a begging towards planning in education. This should, however, not lead us into the erroneous view that no progress had been made by the plan. Though the Central and State governments started the work, yet the movement was rather slow-paced.

The First Plan had also faced criticism from various quarters. It was contended, for instance, that the plan was not revolutionary in nature and that its aim was to make fragmentary and piece-meal expansion in education without eradicating the existing evils in it. So long as the entire educational system is not dismantled and overhauled and the efforts are confined only to extend the existing system, the

long-standing evils and defects are likely to persist. What was therefore suggested was a structural change. Another objection that was raised against the plan, was that the pre-primary stage of education which plays a vital role in moulding the future citizens of the country had comparatively been ignored by the Commission. The attention paid to the reform and improvement in the service conditions of teachers under the plan was also, not adequate. No educational plan can be successful without the active co-operation and sympathy of the teacher community. It is here at this point that the plan was vulnerable. The sum provided for various educational programmes in the plan was quite insufficient. In view of the vastness of Indian population and urgency of educational problems, the provision of 155 66 crores of rupees is too meagre to meet the colossal need. Another strong protest that had been raised was that the planning of expenditure was not efficient. The people who are at the bottom of facts, opine that vast sums were being misused or wasted in the name of the five-year plan. The programmes envisaged in the plan were not absolutely beneficial to the people as they did not introduce any basic changes in the educational pattern. Some plans were undertaken and then withdrawn thus entailing immense wastages of time money and energy. The need, however, was that such a wastage should have been counter-acted and proper use of the meagre sum at our disposal should have been made. In spite of all, we are of the view that for the first time in the history of Indian education, plans have been afoot to affect the educational sphere. This was indeed, a nation-wide programme. It was but natural that the programme could not entirely be immune from shortcomings.

THE SECOND FIVE-YEAR PLAN

Education in the Five Year Plan :

In India, if we desire to make our economic planning a success, it is essential that educational planning should also take place in harmony with economic planning. Any planning

of national economy can bear the desired fruits only when it is conducted by talented and well-trained personnel. Only education can provide us with this equipment for the realization of our aims. This goes a long way to determine the importance attached to the problem of education by the Commission in their Second Five-year Plan.

In the second five-year plan special emphasis has been laid on the expansion of the basic primary education, making the secondary education multi-faceted, raising the standard of college and university education, adequate provision of technical and vocational education and materializing the programme of cultural education. We can have information about the comparative expenditure made on education in the First Five Year Plan and Second Five Year Plan from the following table.¹

Educational stage	First Five Year Plan (1951-55)	Second Five Year Plan (1957-61)
Primary education	93 crores	89 crores
Secondary education	22 "	51 "
University education	15 "	57 "
Technical and Vocational education	23 "	48 "
Social education	5 "	5 "
Administration and other Expenditure	11 "	57 "
Total	169 crores	307 crores

Out of this sum of 307 crores of rupees, 95 crores will be spent by the Central government and remaining 212 crores by the State governments. Besides this allocated sum, during the period of the plan, 12 crores and 10 crores of rupees will be spent respectively on General education and Social

1. Planning Commission : *Second Five Year Plan*, 1956, p. 500.

Education under various Community Projects and National Extension services functioning throughout the country. In addition to this, sufficient money will be spent on education with regard to other aspects of the development i. e. agriculture, health, welfare of the backward classes and the rehabilitation of the refugees etc.

A comparative study of the educational progressive made under the First Five-Year and Second Five-Year Plans can be obtained from the following table. Herein the number of educational institutions has been given.

Educational institutions	1950-51	1955-56	1960-61
1. Primary and Junior Basic	209,671	2,4,038	3,26,800
2. Junior Basic	1,400	8,360	33,800
3. Middle or Senior Basic	13,596	19,270	22,725
4. Senior Basic	351	1,645	4,571
5. Higher Secondary	7,288	10,600	12,125
6. Multi-purpose	.....	250	1,187
7. Secondary School to be converted into Higher Secondary		47	1,197
8. Universities	26	31	38
9. Engineering :—			
(a) Degree Course	41	45	54
(b) Diploma Course	64	83	104
10. Technonology			
(a) Degree Course	25	25	28
(b) Diploma Course	36	36	37

The above-mentioned statistics though obviously big and immense, admit of scope for further increase when viewed and analysed in the background of the seriousness and urgency of the educational problems of the country. For example according to the provision in the Indian Constitution all the children in the age group of 6-14 years will be provided free and compulsory primary education by the year 1961. But during the First Five Year Plan the target of 32 to 40 percent could be achieved, and during the Second Five Yer Plan, we shall be able to reach only 49 per cent while we have to attain the target of 100 percent upto 1960-61.

Primary Education : In the opinion of the Commission, education of this stage is facing two problems which should be tackled : in the first place, to extend the existing educational facilities, and secondly, to mould the primary educational system on the pattern of basic system. So far as the question of expansion of education is concerned, the plan could not achieve marked success. Education of children of the age-group between 11—14 years progressed at a slower pace in comparison to that of children of the age-group between 6—11 years. As a result of the observation and analysis made by the Commission, two main causes were detected; wastage and stagnation. Out of 100 children admitted to first standard, 50 children would drop out by the time they reach fourth standard. This wastage and stagnation is more perceptible in the case of girls.

Taking all these difficulties into consideration, the Commission has made some important recommendations. To check this unnecessary wastage, the rule of compulsory education has been required to be observed still more strictly; and the need of improvement in teacher's efficiency and the technique of instruction has been stressed in order to eliminate the evil of stagnation from the sphere of primary education.

As far the education of girls, the Commission has made recommendations for the provision of capable and trained female teachers; besides this, further suggestion has been made to introduce shift-system whereby boys and girls may receive education separately, and the construction of residential quarters for the lady teachers in rural areas. The Commission has recognised the indispensability of the shift-system for the purpose of meeting deficiency in school buildings and educational materials. The Central Advisory Board of Education had also accepted this solution in 1956. Though this system has not been able to achieve success in any part of the country except Kerala and the State of Bombay, yet, in the opinion of the Commission, desired success would assuredly be achieved elsewhere too, through efficient planning.

To meet the deficiency with regard to school buildings, the Commission is of the opinion that children be taught in open air—a tradition continuing since antiquity. If there should arise any need for some little building against emergency, it should be subsidised by the people through subscription. Schools can be housed in village temple or the 'Panchayat' house.

According to the Constitution, all the children upto the age of fourteen are to be provided with free education by the State. This will need a vast amount of money. In the opinion of the Commission, this problem can be solved by levying an educational cess on the people through a law framed by the State governments. This cess should be realized along with rent, income-tax, and property tax. Thus all the sections of society will bear the burden according to their incomes.

Basic Education : In India, the basic education has been recognised theoretically, as an efficient educational system. Progress made by this system during the First Five Year Plan and the targets fixed for the Second Five Year Plan can be ascertained from the following table.¹

	1950—51	1955—56	1960—61
Schools	1,751	10,000	38,400
Students	1,85,000	11,00,000	42,24,000
Training Schools	114	449	729

The Commission has laid special emphasis on the need of the training of teachers for the progress of basic education. In this connection, suggestions have been put forth for the organisation of seminars and refresher courses and the provision of inservice training. The Post-Basic Colleges should be

1. Second Five Year Plan : op. cit., p. 505.

affiliated with the universities so that the trainees might get benefit of efficient training. There are still a number of problems such as improvement in administrative machinery, a creation of useful and proper literature for basic education and research in the sphere of basic-educational problems; they will be tackled by a newly established body *i. e.* the National Institute of Basic Education which has already been set-up as referred before.

The Commission has approved of the productive aspect of Basic Education.¹ For this purpose, basic schools upto the 8th. standard should be opened; else, student should be required to receive basic education upto the 5th. standard and then be sent to a separate school for three-year course. At present most of the basic schools give education upto the 5th. standard only, this system is, however, improper and not very useful.

The Commission has made recommendations to associate basic education with the work of helping agriculture, rural industry, co-operative organisations, Community Development Projects etc. Thus it will ultimately be related to the Community life. The basic schools should function as the centres of social life so that people may receive inspiration from them. The Commission had recommended that there should be established an 'Elementary and Basic Education Board' like the 'Secondary Education'. Reference has already been made about this Board.

Secondary Education : In the field of secondary education, the programme of the Second Five Year Plan is founded on the recommendations made by the Secondary Education Commission; now the question of giving practical form to those recommendations is to be tackled. It is strongly felt that secondary education which serves as threshold of various

1. Cf. "The productive aspect of Basic Education, consistent with the requirements of education has to be recognised and encouraged as an essential part of the scheme of basic education."

professions of practical life, should be so organised that it might contribute to the economic regeneration of the country.

During the second period of planning, our country will require technically trained hands in order to carry out various programmes of development. This personnel would consist of young persons of the age between 14 and 17 years. This section of our young boys and girls is affected and afflicted by a feeling of uncertainty and futility of their education. Education at this stage is purely theoretical and literary which cannot contribute to the materialization of industrial and economic plans. Under the Second Five Year Plan, efforts are being made to make the curriculum of secondary education diversified so that students may be able to receive training in various vocations. This aim will be realized by including various technical and industrial subjects in the curriculum and establishing a number of multi-purpose schools and junior technical schools.

The recommendations made by the Secondary Education Commission had begun to be materialized during the period of First Five-Year Plan; and a sum of 22 crores had been provided for this purpose. During the Second Five-year Plan, 51 crores of rupees had been earmarked for the reorganisation of secondary education. According to the plan, the existing secondary schools will be converted into multi-purpose schools. During the first period of planning there had been established 250 such schools. During the second period, there is a plan of establishing 1,187 such schools. The number of ordinary secondary and middle schools will be raised from 10,600 to 12,000. Some eleven hundred and fifty high schools will be promoted to Higher Secondary Schools. Thus the total number of Higher Secondary Schools would be approximately 2,800. In rural areas, education in agriculture will be provided in 200 additional secondary schools

for the purpose of developing agriculture. The number of students in these schools will be raised from 23 to 31 lakhs.

There is a provision for establishing 90 Junior Technical schools, in the second plan, for enabling boys to enter some profession after matriculation. In these schools, ordinary, technical and work-shop training will be imparted to the boys of the age-group between 14-17 years for a period of 3 years. The commission has taken into consideration the problem of the training of teachers for secondary schools. Up to the end of the First-Year Plan only 60% of teachers of secondary schools were trained for the profession. During the period of Second Plan this percentage will be raised to 68. The teachers will require special training to impart instructions in industrial and vocational subjects ; consequently, adequate provision has been made for this in the Second-Five Year Plan. The Central Government will undertake the responsibility to train 500 Degree teachers and 1000 Diploma teachers for Multi-purpose and Junior Technical schools. The State Governments have also earmarked a sum of 46 crores of rupees for the re-organisation of secondary education, conversion of secondary schools into higher secondary schools, improvement of laboratories and libraries, training of teachers and improvement in their pay scales and educational and vocational guidance.

The commission has also provided for the growth and development of girls education. At present, out of 23 lakhs of students only 3% girl students receive secondary education. The State governments have not put forth any appreciable scheme for the improvement of girls education under the Second Five-year Plan. There is, however, some concession of raising the number of girl's schools from 1500 to 1700. Some provision has been made to award scholarships to girls students to qualify themselves as nurses, health visitors and teachers.

The Central Advisory Board of Education had appointed a committee to study a particular problem of secondary education. The problem is : how to effect a co-ordination of basic

education with secondary educational level. There is a scheme to convert the existing primary schools into basic schools immediately. Thereafter, the middle schools will also be converted gradually into senior basic schools. Another scheme is being formed now to develop post-basic education at expiry of senior basic education. At present the number of such schools is insignificant. The Central Ministry of Education has made provision for opening such schools under the Second Five-Year Plan. In States too, with the progress of the work of re-orientation of secondary education, a co-ordination will be established between secondary education and post-basic education. Study of Hindi on wider scale and its development will also be taken into consideration during the Second Five-Year Plan.

University Education :

During the period of First Five-Year Plan the development and expansion of primary and secondary education had been given priority to that of university education. Now in the Second Plan university education has received adequate attention of the Commission. In the first period of the Plan, only 8.8% of the total expenditure on education had been allotted to university education ; during the Second Plan period, that percentage has been raised to 18.6. In other words we can say, the money earmarked for university education was 15 crores in the first Plan period which has now been raised to Rs. 57 crores which is about fourfold of the previous sum.

Of this sum, 34.4 crores will be utilized in the educational projects conducted by the Central government and 22.6 crores will be spent by State governments. Twenty seven crores of rupees out of the sum allotted to the Central government will be entrusted to the University Grants Commission. The major portion of this sum will be spent on the development and expansion of technical and scientific education. Not only that, under technical education 13 crores of rupees will be spent on engineering technology and 10 crores on providing research scholarships in the sphere of higher education. The

project envisages an additional expenditure of 4.6 crores on education in agriculture, 10 crores on health education and 20 crores on industrial and scientific investigations in universities and other higher educational centres. The right of spending the last named sum is vested in the Council of Scientific and Industrial Research.

Various programmes and projects will be launched for the promotion of university education. Of these projects, the setting up of three-year degree course, introducing tutorial system, organisation of Seminars, development of laboratories, libraries, hostel facilities, award of scholarship to the meritorious scholars, provision of facilities for the research scholars and improvement in the pay-scales of university teachers etc. are the most salient ones. In the Second Five-Year plan seven new universities are to be established.

The Commission are of the opinion that the introduction of diversified curriculum in secondary schools will arrest the growth of the number of Arts students in universities and colleges. The Central government, through the appointment of a special Committee for the purpose, has tried to find out whether or not graduation education is essential for higher civil services, a reference to which has already been made.

Technical Education :

In our country, during the planning period, there is acute necessity of trained hands in every sphere of the development plans. Hence special stress has been laid on technical education in the Second Five-Year Plan. It was not totally ignored in the first plan too.

The establishment of Indian Institute of Technology at Kharagpur and the development of Indian Institute of Science at Bangalore are epoch-making events. By the end the first planning period the number of the students in this branch of study was trebled in comparison to that in the year 1947.

A sum of 48 crores of rupees has been provided for technical education in the Second Five-Year plan. A portion of

this sum will be spent on those projects which had been launched during the First Plan period out of the residue on the establishment of new institutions and organisation of the curricula. During the Second Five-Year Plan, the institute at Kharagpur will impart instructions in graduate and post-graduate courses of study in technology. Other institutes will also be developed on parallel lines. All the schools which carry on studies in first degree and diploma courses, will be developed during the Second Plan period.

During this period, institutes like that at Kharagpur will be established in the western, northern, southern parts of the country. When completed these institutes will admit 1200 students for under-graduate courses, and 600 for post-graduate research courses.

The Delhi Polytechnic Institute will further be developed for the promotion of studies in engineering and technology. There is a further scheme of opening 9 institutes for degree courses and 21 for diploma courses in various parts of the country. The progress of technical education is contemplated to be not only horizontal but also vertical. The number of stipends will be increased from 633 to 800; there will be made adequate provision of the hostel accommodation for 16,300 students studying technology. Besides, under Labour, Railway, Iron and Steel Ministries, new arrangements are being made for studies and training in technology. As a result of these strenuous efforts, the number of students for graduate courses will be doubled i.e. it will become 5,700 and that of students for diploma courses will be trebled ; i.e. there will be an increase of 6,800 students during the Second Plan period. The position will still be more clarified by the following table :

Courses	Estimated number of Students (1960—61)
1. Post-graduate Course and Research	570
2. First degree Course	7,550
3. Diploma Course	11,300
4. Junior Technical School	5,400

Other Plans : Besides the above-mentioned programmes, there has been made sufficient provision for the developments of other educational programmes during Second Plan period. Some of the most important projects of this kind are : social education, higher rural education, training of teachers and amelioration in the conditions of their services, cultural programmes, establishment of contact with the UNESCO etc. Enough light has been thrown upon these already in this book in relevant sections.

For the sake of promoting the cause of social education, there is the plan of organising literacy classes, production of useful literature for this purpose, propagation of audio-visual aids in education and establishing the *Janata* Colleges. A total sum of 15 crores of rupees will be spent on these projects. Efforts directed to the education of illiterates will not be confined only to the extent of making them learn three R's, but they will be imparted instructions in health and hygiene, recreational activities, economic problems and other things essential to make them good and useful citizens. A sum of 100 millions of rupees has been entrusted to the care of Community Development Administration to be utilized in the social education schemes in the various Development Blocks in the country. The Planning Commission has evinced much interest in higher rural education.

The Commission has made significant recommendations with regard to the necessity of training the teachers and improvement in their service conditions.¹ There is a provision of 17 crores of rupees for the purpose of training of teachers. During this period a number of 213 training schools and 30

1. "At all times the teacher is the pivot in the system of education. This is especially the case in a period of basic change and reorientation. There is general agreement that the teaching profession fails to attract a sufficient number of persons who adopt teaching as a vocation and that far too many persons work as teachers for short periods and then move on to other occupations. Improvement in the conditions of teachers, therefore, is an important desideratum of progress in education."

training colleges will be established. It is hoped that by the end of the period of Second Five Year Plan, there will be available 68% and 79% of trained teachers respectively in the fields of Secondary and Primary education. In the field of basic education, the number of training schools will be raised from 449 to 729 and that of training colleges from 33 to 71. A National Institute of Basic Education is also in the process of development where mainly research work is prosecuted.

As regards the improvement in the pay scales of teachers, the Commission has recommended that the Central Govt. should share the State governments burden of additional educational expenditure arising from the necessity of increasing the salary scale of primary teachers, to the extent of 50 per cent.

In the Second Plan there is a provision for developing Hindi and regional languages, regeneration of Sanskrit, development of Sahitya Academy, Music-Drama Academy and the Academy of fine-arts already established during the period of first five year plan, and organisation of various cultural programmes by establishing close contact with the UNESCO.

Criticism : This is, in brief, the educational programme of Second Five Year Plan. It is evident from a close study of it, that our government is anxious to mould our educational pattern consistent with the changing economic, industrial and social conditions of the country. An economic planning of the country is being simultaneously launched. But it will require newly trained personnel in order to materialize this ambitious plan. Hence it is but natural that special stress has been laid on technical education by the Planning Commission. This will, however, help eliminate those defects persisting in our educational system whereby the literary and theoretical aspect of our education has remained the most prominent one. The sum of money to be spent on education has been doubled in comparison to that earmarked for this purpose in the first five-year plan. The significant features of the educational plan are the establishment of new special types of schools and colleges,

construction of hostels, greater facilities for scholarships, and recognition of the cultural importance of education.

Viewed as a whole however, entire educational planning is rather disappointing. Whereas the U. S. A. Russia, and China have fully caught and realized the essential spirit of such planning, India seems to have missed it. It may as best be regarded as a 'planless' planning. Here educational planning has erroneously been identified with the establishment of additional institutions, construction of a few buildings, and provision of a bit increased facilities in scholarships and some expansion of pre-existing things. It is, as though, a kind of extension and plastering of the same old fabric. The planning Commission seems to have overlooked the vital problem whether or not Indian educational system needs fundamental overhauling and reorganisation. Mere increased expenditure on this head or that can never be considered efficient planning. It is an irrefutable truth that the imperative need of India is the basic change in her educational structure and pattern consistent with changing conditions of Indian Society. To preserve the pre-existing educational moulds intact and to ignore the growing needs of the country is to betray incapability and a total lack of originality of approach to educational planning.

Again, in the Second Five-Year Plan the primary and secondary education have been sacrificed for the sake of University and higher education. On one side, the government desire to develop Indian society on the socialistic pattern, on the other they have curtailed expenditure on Primary education from 93 crores of rupees to 89 crores. Under the First Five Year Plan, 55% of the total sum allotted to educational development, was spent on primary education; during the Second period of the plan it has been reduced to 29 per cent. The expenditure on Secondary education has been raised from 13% to 16.5% and that on University education from 8% to 18% under the Second Five-Year Plan. But it is amazing and no less dismaying to note that expenditure on administration has been trebled in the Second Plan in comparison to that under

the First Five Year Plan. To consult the statistics, the sum to be spent on administration under the Second period of the plan has been raised to 57 crores from 11 crores of rupees allotted to that item in the first five year plan; in other words an increase from 6% to 18% has been effected in the total sum on administration. The natural result would be that the money which ought to have been spent on primary and secondary education will be misappropriated by the big officials in the name of administration and planning.

In our constitution it has been laid down that by 1961, all the children upto the age of 14 years shall be given free compulsory primary education. But unfortunately our educational planners will be able to reach the target of only 49% and at the same time reduced the expenditure on primary education from 55% to 29 per cent. Honestly speaking, this is neither proper planning nor the evolution of the Socialistic Pattern of Society as envisaged by the government.

The views of the Commission with regard to amelioration in the conditions of teachers and administration of education, are not founded on the catholicity of mind, the commission, apart from assuring financial relief of a temporary nature to the teachers of primary schools, seems to have abstained from considering the problem of the pay scales of Secondary School teachers whereas the Secondary Education Commission had made recommendations to undertake speedy measures in this direction. The Planning Commission has not adopted any practical scheme in connection with an improvement in teacher's service conditions and private management of the schools.

According to the census of 1951, only 16.6% of the entire Indian population is literate; but it is disappointing to note that only 5 crores of rupees have been provided for social education, i.e. 1.6% of the entire sum on education will be spent on social education under the Second Plan while the percentage of this expenditure in the First Five Year Plan was 3. To think of experimenting democratic principles in a country like India where 30 crores out of 36 crores of people are fumbling

in the darkness of ignorance and illiteracy, is not only ridiculous but dangerous too. Taking all these factors into consideration, to earmark a meagre sum of 5 crores for social and adult education is quite inadequate.

Expenditures allotted on education in all spheres except those of technology and university, are not at all satisfactory. Attempt has been made to preserve the old fabric of educational system in the name of planning. The only gratifying feature of the plan is that after all education has invited and attracted the attention of those concerned more than before and that now they have begun to divert their thought and activities in the direction of expanding and developing education at all levels.

Some other Educational Experiments :

Though the promotion of the cause of education in States is the sole responsibility of various State governments, yet the Central government has also launched a number of programmes for the development of education with the co-operation of State governments. In view of the changing socio-economic and industrial conditions in the country, it has become essential to adopt a national educational policy in the country. But we should avoid the erroneous notion that till the formulation of any such policy, the work of the expansion of education should remain suspended. Hence keeping this point in view the government of India, with the co-operation of State governments, had launched various projects in the first period of the plan for the improvement of the quality of education along with its expansion. Education in our country is progressing horizontally, but its vertical growth remains arrested. Hence the imperative need of the hour is to effect a qualitative improvement of education.

To fulfil this end, some particular institutions are selected and pre-planned educational projects are launched in order to

develop the quality of education. The Planning Commission too have approved of this approach.¹

With the help of the State governments, the Central government had launched 14 projects. They are as follows :—

1. Intensive education expansion in selected areas.
2. (a) Promotion of research projects in the field of Secondary education.
- (b) Merit Scholarships in Public Schools.
3. (a) Training the experts for audio-visual education.
- (b) Production of suitable literature for children and adults.
- (c) Propagation of Hindi in non Hindi areas.
4. Selected Educational experiments.
5. Establishment of Pilot Centre for Juvenile Delinquency.
6. Grants-in-aid for Voluntary Educational Organisation.
7. Youth Welfare.
8. Development in International Thinking.
9. National Central Library.
10. National Basic Educational Centre.
11. The Central Text-book Research Bureau.
12. Vocational and Educational Guidance.
13. Centres for blind, adults, and
14. Various other Projects.

All the above mentioned projects are going ahead. Reference has been made to some of the important projects elsewhere. The grants-in-aid sanctioned by the Centre to the State governments in the first period of the plan for the purpose of materializing these plans will continue and be further increased during the second five year plan. Other developments in the field of education that have taken place during the recent era of

1. "The central government's approach has, therefore, to be selective. Besides actively supporting Higher and Technical education and research, it can and should assist pilot projects, experiments in improved educational methods in different fields, production of suitable literature training of selected personnel, translation of important works into Indian languages, promotion of the Federal language, etc. It can also assist in providing the educational base of projects for the intensive development of selected areas."

planning in India are stress on the education of tribes and other backward communities, promotion of Gandhian teaching and way of life, India's Wheat Loan Educational Exchange Programme, Village Apprenticeship Scheme, Promotion of the Federal Language Education and Training of the Handicapped, Revival Sanskrit and appointment of Sanskrit Commission, development of the department of Archaeology, establishment of the Indian Council for Cultural relations, organisation of Youth Festivals and stress on the rural and women education etc. Here it will be significant to make a brief reference to the education of the scheduled Tribes that has recently been taken up in right earnest in various States and schools on the pattern of ancient *Ashrams* have been started in large number. Reminiscent of the *Ashramas* of ancient India, a number of residential schools have been started by various States for the education of scheduled Tribes' children. These institutions impart basic education centring instruction around some useful craft like agriculture, carpentry, smithy, poultry-farming and weaving.

Orissa had established 48 *Ashram* schools by 1956-57. They propose to open 44 more during the Second Plan period for the scheduled tribes who form 20 per cent of the States total population.

In Bombay, 26 *Ashram* schools had been opened by 1956-57 and 43 more are to be opened by 1960-61. Their management has been left to voluntary agencies who receive from the Government cent per cent grant on non-recurring and 93 per cent aid on recurring expenditure. Bihar, Rajasthan and Madras have also opened such schools.

Some States like U. P. and Bombay extend these facilities to the so-called ex-criminal Tribes. During the Second Plan period 104 such schools will be opened in various States for the children of ex-criminal Tribes.

In addition to these *Ashrams* over one thousand *Sevashrams* catering for nearly 40,000 students in Orissa for all kinds of backward communities as feeder schools to *Ashram* Schools

imparting instruction upon third standard.

The Indian National Commission :

Indian government has been a member of the UNESCO since the year 1946. According to the constitution of the UNESCO, every member-nation has to establish a National Commission to work out the plans of the UNESCO. This Commission advises the government with regard to the educational, scientific, and cultural development based on the principles of the UNESCO.

The Indian government had appointed an Interim Commission in March 1949. It was made permanent in 1953.¹ There are 11 members of the Commission. The Central Education Minister is the chairman of the body.

The first Conference of the permanent Indian Commission was held in New Delhi from January 9, 1954. The representatives of the national Commissions of various foreign countries like Afghanistan, Ceylon, Egypt, Russia, Iran, Iraq, Japan, Lebanon, Nepal, Syria and Turkey etc, had participated in this conference. Many significant and valuable resolutions pertaining to cultural and educational relationship between Asia and Africa had been passed.

As to the educational efforts of this body we are of the opinion that it has launched its educational programme very enthusiastically. All the educational facts and data demanded by the UNESCO have been provided. The government of India is going to set up in near future a National Centre for Fundamental Education, and to open a Centre at Mysore for the training of the experts in fundamental education under the auspices of the UNESCO with the co-operation of the Mysore government. The Commission has also undertaken the responsibility of propagating the principles of the U. N. O. and

¹ "....the main purpose of setting up the National Commission was, on the one hand to make UNESCO conscious of the people's needs, and on the other, to make the people conscious of UNESCO'S functions purposes."—Report of the proceeding of the First Conference the Indian and National Commission for Co-operation with UNESCO, p. 2 (1954).

the basic principles of human rights. Further, under this Commission, an education-sub-Commission appointed under the Chairmanship of Kaka Kalelkar has started the work of spreading the Gandhian principles throughout the world.

Conclusion :

Thus it is quite evident that education in India is making gradual but steady headway. The Central and State governments have their respective educational programmes to carry out. Education at all levels, viz. primary, secondary and University is being moulded consistent with the growing needs of the country. The trends that are active in the sphere of education augur well with regard to the reconstruction and regeneration of India. This should, however, not lead us into accepting the wrong notion that our educational system is immune from flaws. The glaring defects of the system have already been mentioned and fully discussed. These defects, in brief, the theoretical aspect of education, predominance of examinations. The problem of the management of primary and secondary education; lack of co-ordination among different levels of education; ineffectiveness an unpsychological aspect of teaching; want of relationship between the educational curriculum and the life of the students; inadequate provision for school buildings; unsuitable text-books; and lastly unsatisfactory service conditions of the teachers etc. Hence the elimination of these defects from our educational system is a need which cannot be ignored. India, to-day, needs such an education as may develop the physical, mental and spiritual aspects of the individual and enable him to contribute to the economic growth and welfare of the country. Education should be wedded to the worldly and spiritual well-being of the individual. The future of India is dependent on the future pattern of education. If we aim at the evolution of a classless society based on democratic and socialistic principles, we shall have to introduce these principles in our educational system. So long as a wide gulf exists between the primary school teacher and

University teacher, the evil of class discrimination can never be eradicated. If our teacher is subjected to exploitation and wretched conditions of service, the dream establishing to society purged of exploitation will remain unrealized and we shall not be able to infuse spirit and inspiration in the hearts of our would be citizens.

CHAPTER XVII

SOCIAL EDUCATION IN INDIA

Introduction :

It is a well-known fact that in India only 17% of people are literate ; rest 83% are floundering in swamp illiteracy. Under the changing political, economic and social circumstances, illiteracy of Indian people is mighty obstacle in the way of their progress. With the advent of independence, India is making significant experiments indemocracy. But the success of the experiment admits of doubt and uncertainly owing to the incapability of the illiterate masses to understand and appreciate the higher principles of democracy, social justice and civic responsibilities. Our democracy is nothing but a humbug, so long as the voter or tax-prayer does not realize the value and significance either of vote or tax. There is the danger of its being abused by incapable and illiterate persons. Hence the preparation of suitable field for introducing any political, social or economic reform in the country is a pre-requisite. Social education is a mighty instrument in this respect.

Fundamental Principles :

The significance of the term 'Adult-education' has undergone a change in the recent times. Some time ago, adult-education meant simply literacy. But literacy should not be confused with education, though it is key to the acquisition of knowledge and education. Literacy open the gateway of education leading ultimately to the sacred shine of knowledge. So long as ignorance prevails in society, exploitation cannot be eradicated root and branch. The exploitation leads to poverty which in turn gives birth to ignorance and misery. Thus the vicious cycle goes on and under such circumstances,

the noble sentiments of social justice and democracy become extinct. The success of democracy finally rests on such citizens as are wise and understand fully the aims and implications of democracy.

According to the views of Paul Bergevin, an American expert in adult-education, "democracy depends upon an intelligent, ever watchful citizenship intelligent enough to recognise the political charlatan, intelligent enough to weigh and evaluate ideas in terms of their worth to themselves and their fellow citizens, intelligent enough to know that there are forces constantly at work which would sell a package in a pretty wrapping that does not contain what the purchaser bargained for, and intelligent enough to recognise the right of those with whom they disagree to express their opinions."¹

Thus it is evident that giving of mere bookish learning to the adults would not be sufficient in order to achieve the objective of adult-education. In fact, education is a constantly flowing stream. Man acquires knowledge unconsciously throughout his life. Therefore, there is the urgent need of well-organised and permanent provision of adult-education for the sake of making any plan successful. Mere pious and good intentions and high sounding words, as unfortunately has been the case in India so far in the sphere of adult-education, are not enough. Proper opportunities should be provided to the adults to acquire general, special and vocational education. For this purpose, first of all such subjects should be prescribed for their studies as might be related to their practical life. The attractive and interesting way in which a particular subject is presented to them can possibly induce them to understand the fundamental benefits of education. Thus when their mental horizons are widened, they will naturally try to understand their own environment and their education will, in this way, also develop.

1. Paul Bergevin : *A Philosophy of Adult Education*, p. 8.

Another important thing that is worth bearing in mind is that we cannot achieve desired success in our objective, if we wish to organise adult-education merely to meet some temporary and emergent problems. Unfortunately, Indian society is in the grip of many an evil. Under such circumstances, temporary prescriptions of adult education are nothing but mere wastage of time and energy for the objective of eliminating all those vices. In fact, adult-education should develop in the form of a permanent system of Social education which might bring about an all-round and stable development of the masses. In India the efforts of certain the so called enthusiastic social reformers and educationists generally end in teaching the illiterates, the art of putting signatures in a few hours without understanding the alphabet at all. No doubt this aim of adult-education is quite insufficient, narrow and ridiculous. It has been experienced during the past three decades that all the movements in the sphere of adult-education have proved quite futile and temporary and the so-called literates (limited only to putting signatures) have not been benefitted in any sense. They have soon lapsed into illiteracy.

Hence the primary need in this respect is that any plan of adult-education whatsoever it might be, should take into its purview the mental development, qualities of ideal citizenship, cultural growth and vocational training of the adult concerned. To exploit the plan of adult education for political ends is a gross social crime; but as ill luck would have it, the evil practice is still rampant in our country. The Adult-education campaign has not been launched successfully in India on the governmental level or in the form of well-planned and organised programmes of the social reformers. Adult-education will remain merely a pious hope and we shall have to wait for long before the vast masses may be educated, so long as a movement is not launched on a larger scale and the state does not take active steps in this direction.

In the end, before giving a historical retrospect of gradual development of adult education in India, it is however, essential

to emphasise that the supreme aim of adult-education in relation to democracy should be the widening of horizons of social, cultural, vocational and physical knowledge of the citizens so that the country might produce happy and prosperous citizens, wise electors, ingenious artisans and artists. This would, indeed, be the correct pattern of social education in India.

Progress of Adult Education in other land :

It is, surprising to note that in India where the need of adult-education is the most urgent, a campaign for it should have been started so late. Nearly all the modern progressive countries have shown marked development in this direction. The U. S. S. R., America, Germany, Japan, England, Canada and Denmark and the like countries have made appreciable efforts in the field of adult-education. There the people working in factories and mines, peasants and men and women belonging to various other professions are provided facilities not only of literacy but provision has been made to impart industrial training and education in commerce, literature, science and Arts etc. Many Adult Education Centres, Night-schools, Sunday schools, Continuation schools and university Extension Classes have been organised to impart education to those who were compelled to discontinue their studies owing to certain adverse circumstances.

In the U. S. A., some thirty million adults have been provided with opportunities for the development of their individuality. There are many public schools and night classes are run by the Unive sities where thousands of adult men and women who are desirous of making cultural development and improve their conditions of living, receive education in order to augment their knowledge. Some three million of adults get their education in public schools alone.

In America general education and special vocational education is available for such workmen as are employed in various professions and work in factories. In 1950, there existed nearly 350 Correspondence Schools educating well-

nigh 7,50,000 adults by post. Besides, these, some 42 State Universities and colleges also carry on the work of postal education for adults.

In addition to that, in big cities, special classes are held for the immigrants who are encouraged to learn English so that they might be initiated into the virtues of citizenship and appreciate their civic obligations.

There are, in America, many Public School Houses where nearly all the categories of persons of the society assemble. Here many meetings of Parent Teachers Associations and other citizens, besides those pertaining to adult education activities are held. Thus for many years, American people have been devoting their attention to Social education.

We find that in comparison to other progressive countries of the world, the position of India is deplorable in the sphere of social education. A brief account of the efforts done in this direction is however, given as below.

Preliminary Efforts for Adult Education in British India :

During the first two decades of the twentieth century no appreciable attempt were made in the field of adult education. A few night schools were organised here and there but children, too, would join them. They were not established exclusively for the purpose of adult-education. They were but mere efforts to provide temporary education to those children who were compelled to seek menial employments by adverse circumstances. Adults, too, were admitted to these schools along with other boys. The movement of night-schools for adults was started only in Madras, Bombay and Bengal provinces. In 1909, there were 775 night schools in Madras, 1082 in Bengal and 107 in Bombay. Later on the number of these schools dwindled. But the importance of adult education was realized when in 1921, the provincial governments were granted more powers and the members of Provincial Legislative Assemblies were mainly sent by the people through election. When the public was sanctioned franchise, the need of utilizing

it profitably was felt by Indians. The politicians, social reformers and the government now began to devote their attention to the important problem of adult-education owing to the prevalence of universal mass illiteracy. Some libraries were accordingly brought into being afterwards.

"In some provinces the question received serious consideration and.....a few organised experiments were made. In the United Provinces, the local Government in 1921 offered a subsidy to six municipalities for the development of a system of night schools for adult.....In the Punjab, on the other hand, over a hundred night-schools have been opened mostly in the rural areas and mostly under the auspices of the Co-operative Credit Societies.....Bombay reports a similar development.....The schools are controlled by the Education Department and have special inspectors to look after them. These Bombay night-schools are circulating schools stationed at each centre for two years."¹ Similar efforts were made in Central Province, Bengal and Madras. But no such country-wide movement was launched as might eradicate the evil root and branch.

Progress since 1921 till the Independence of India :

The control of education was transferred to representative Indian Ministers according to the Constitution of India framed in 1919. Consequently appreciable efforts were made to promote the cause of adult education. The Punjab, Madras, Bombay and United Provinces were chief provinces worth-naming in this respect. In the year 1927, there were 3,784 adult education schools in the Punjab, 5,604 in Madras, 193 in Bombay and 1519 in Bengal Province.

Progress made by adult education during the quinquennium of 1922-27 can be calculated from the table of figures given on ensuing page.²

1. *Quinquennial Review of the Progress of Education in India, 1912-1917*; Para 22.

2. *Social Education*: p. 7, Ministry of Education, Government of India.

Year	Number of schools	Number of students
1922-23	630	17,776
1923-24	1,528	40,883
1924-25	2,372	61,961
1925-26	3,206	85,371
1926-27	2,784	98,414

Adult education marked an upward trend upto 1928, but several adult-education centres were closed down in 1929 owing to economic slump. Political and communal disturbance too affected education adversely. Some Christian missionaries carried on their work. Dr. Lucas did appreciable work in spreading adult-education at Allahabad and wrote certain Hindustani books in Roman Script. Similarly, Dr. Lawrance organised Hindi classes in Manipur as Dr. Daniel organised Tamil classes in Madras and published some elementary books.

The Punjab which was hitherto on an ascending scale of progress in adult-education, became stagnant during this period and many a school was closed down. Here the pupil-teachers of Normal classes did some creditable work in the field of adult-education and some library facilities were provided in rural areas as well. Similarly libraries were established in 1928 in Central Province and Bihar.

Bombay alone showed a uniform progress in comparison to other provinces during this period. During 1932-33, the number of adult-education schools was 143 attended by 5,660 students rising respectively to 180 and 6,299 in 1937. The progress is ascribable mainly to growing interest in adult-education on the part of Bombay Government. Besides, other institutions like Rural Reorientation League at Poona and Sewa Sadan, Social League and Bombay City Literacy Association at Bombay also spread adult education. Libraries were established in Baroda state. Travancore also followed suit. The progress, however, was quite slow upto 1937.

During the period following 1937, the problem of adult-education invited the attention of the country. Provincial autonomy had been established in all the provinces according

to the provisions of Indian Constitution of 1935. Adult education was much encouraged owing to the formation of Congress Ministries in seven provinces. It was very essential for the successful working of the newly-formed Ministries that citizens should be educated so that they might realize their own privileges and responsibilities and understand the various projects of the government. The provincial Governments, therefore, put forth some organised efforts in the sphere of adult education. The general public appreciated these efforts and zealously took active part in the literacy movement.

It was thus that the Government, for the first time in Indian history acknowledged the spread of adult education as her essential obligatory duty and started the work accordingly. The new curriculum of adult education did not remain circumscribed only to the spread of literacy but included social education as well. As regards the means of spreading education, recourse was had to pamphlets, magic lantern and cinema besides the use of books.

During 1939-40, literacy movement reached its culminating point. The slogan 'Each one Teach one' was very loud during these years. In the Punjab, the slogan "Learn and Teach" was used on a large scale. During 1939-40, the literacy campaign was zealously launched in the Punjab and the Provincial Government earmarked a sum of Rs. 28,800/- for the promotion of adult education under a five year scheme. The old adult education institutions were sanctioned grant-in-aid and many fresh ones were established. The number of these schools shot to 201 at that time. Moreover, the volunteers spread adult education in villages, sub-divisions and districts through Laubhoche system. In the province of Assam a separate Department of Adult Education was established under the supervision of a literacy officer. In 1941, a post-literacy curriculum was set up for the adults having finished the literacy course and as many as 1,200 study-centres were established in the Assam valley. A proper provision was made for the dis-

tribution and teaching of Readers, books and newspapers for the adults.

In Orissa, during 1940-41, 425 adult education centres were started where 8,147 adults were made literate. The movement of adult-education here could not achieve more success than that.

In Bombay Province, the first Congress Ministry did appreciable work in the field of adult-education. The Government had established the Provincial Board of adult education there in the year 1937. The system of grant-in-aid for the purpose of adult education was initiated and liberal grants were sanctioned. During 1942-43 an extra sum of 50,000 rupees was spent for villages. In 1945 provision was made for opening adult education centres at selected places and it was decided that at least one thousand adults would be made literate at each centre at a cost of Rs. 9,400/- per annum. In addition to that, Bombay city itself made appreciable progress in this direction. An Adult Education Committee was appointed there. During 1940-41, this Committee had opened some 1,140 adult classes in Marathi, Gujarati, Hindi, Canarese, Telgu and Tamil attended by sixteen thousand men and five thousand women. Moreover, in certain industrial areas also the work of disseminating adult education was done.

In the province of Bihar, the adult-education campaign made good progress under the guidance of Dr. Syed Mahmud. The provincial Peoples' Education Committee was established there. The volunteers launched the movement of "Make your Home literate" and they made 24,289 adult literate during 1941-42. Further, during 1942-43 one lakh and eleven thousand adults passed the post literacy course. The special feature of adult-education movement in Bihar was that it remained in operation even during the disturbed period of the World War II and every year two lakhs of adults continued to be literate. In 1946, with the re-establishment of Congress Ministry the work was taken up with much zeal and enthusiasm.

In the province of Bengal, adult-education was placed under the Department of Rural Reconstruction. Appreciable progress was shown by this province in this field. The work of spreading adult education among the peasantry was crowned with success in Bengal. The curriculum included agriculture, animal husbandry, sanitation, promotion of health and principles of co-operation etc. and separate officials were appointed for different subjects.

In U. P. much creditable work was done in the sphere of adult education. In 1937, the new Ministry undertook this work with great enthusiasm and zeal. New education centres, libraries and reading centres were established at different places. Innumerable night-schools were opened and every year a literacy week began to be observed. As early as 1930 Department of Adult Education had been established which did much creditable work in the ensuing years. The Provincial Government established 768 libraries and 3,600 Reading rooms in rural areas on the first literacy day. The number of libraries shot to 1040 during 1941-42. In addition to that, 40 separate libraries were established for women in 1940. The same year a grant of Rs. 500/- was sanctioned to each of the centres in Faizabad for the welfare of women. Further, the Government undertook to publish books on Hindi, Urdu, Mathematics, History, and Geography for the use of adults.

Besides these provinces, the work of adult education was undertaken by Sindh and other native states. In Mysore, the State Literacy Council has done appreciable work in this direction. The Mysore University too has contributed its own quota to the sacred cause of social education. Four thousand and fifty adult education centres were operated in Jammu and Kashmir states during 1942-43 and thus made twenty eight thousand persons literate. The same year 480 libraries were established there out of which 300 libraries were established in rural areas. Besides these states, Baroda and Travancore were other ones where the percentage of literacy was higher than other sister states in British India. Efforts were made

to disseminate seeds of adult education even in hilly regions, among the Harijans and aborigines.

Besides these efforts, a number of other philanthropic organisations such as Young Men's Christian Association, Servants of India Society, Bombay Literacy Sangh, Literacy Expansion League and Jamia Millia, Delhi etc. gave impetus to the movement of adult education. The Sargent Educational Scheme placed a very effective plan for adult-education under the post-war educational development plan, but it could not be implemented. The account of any literacy movement in India will not be complete without the mention of the name of Dr. Frank Laubboche. He was an American philanthropist. He did much appreciable work in the Phillipines Islands in the field of adult education. He visited India in 1935 and made a second tour of it in 1937. He prepared suitable charts in Marathi, Hindi, Tamil, Telugu, Bengali, and Gujerati languages. Dr. Laubboche first of all reduced these languages to four or five vowels and thirteen consonants. Thereafter he discovered five such fundamental letters as might form the basis of the formation of other letters. It was thus that he found out the method of making adults literate within a short span of time. He also published some papers and wrote some useful books for the education of adults. His method was followed in many provinces.

Thus ends the second period in the history of Indian adult education. Post-independence India witnessed still greater progress in this field. The experiences in the field of adult education gleaned between 1921 and 1947 have presented many an important problem connected therewith in clear and vivid form. It was fully well realized during this period of what an immense magnitude adult education was and what literature and means were required or what methods were beneficial and practicable to implement the adult education plan. It was also felt strongly that mere literacy was not enough without the means to preserve it so that the literate person might be enabled to increase his knowledge afterwards.

Social Education After Independence :

Whereas progress was made in the entire sphere of education after the independence of the country, considerable progress was achieved in the field of adult education as well. Adult education was given the shape of social Education which sought to produce ideal citizens and make their life perfect in all respects. Taking into consideration the importance of franchise, the problem of adult education in India has assumed greater importance and it is hoped that the present progress and future building of the nation will be determined, to a considerable measure, by it. Illiteracy of well-nigh two hundred and ninety millions of Indian populace is a strong challenge and it should be tackled as soon as possible, else Indian democracy would be but a broad farce and lose its significance essentially.

The Government of India have accepted adult-education in the following aspects of it :—

- (a) Spread of literacy among the adult illiterates,
- (b) to educate the minds of the masses in view of the absence of literary education; and
- (c) to create a conscious knowledge in the adult about rights and duties of citizenship in the capacity of an individual citizen and as a unit of a mighty nation.

Adult education has been given the form of Social Education but more emphasis is to be laid on the items 'b' and 'c' referred to above. The adoption of the following educational method has been recommended in order to inculcate the virtues of ideal citizenship in the adults and educate their minds :—

- (1) Making them acquainted with the meaning of citizenship and the method of conducting democracy; to give them education in history and geography of the country and making them well acquainted with the prevalent social conditions.
- (2) Telling them importance of Health and Hygiene and

giving them the knowledge of personal cleanliness and principles of public sanitation.

- (3) To impart education and information with a view to raising the economic standard of the adult so that his education might be correlated to his economic life.
- (4) Refining and developing the aesthetic and cultural tastes and sensibilities of adults through such creative activities as Art, literature, music and dancing ;
- (5) Creating a knowledge of human fraternity and universal ethics among them and emphasizing the need of understanding and tolerating differing views of others pertaining to democracy.

For the sake of implementing the above programme, the Hon'ble Central Education Minister placed before a Press Conference held on May 31, 1948, an eleven-point programme which was accepted by the Central Advisory Board of Education in January, 1949. The programme is as follows¹—

- (1) The village school would be the centre of education, welfare work, games and sports and recreation for the entire village.
- (2) Separate time will be fixed for children, adolescents and adults.
- (3) Some days in the week will be reserved for women and girls only.
- (4) Provision is being made on a large scale for such motor vehicles as would be fitted with projectors and loudspeakers, Cinema-screen, magic lanterns and gramophones will also be used for the purpose. Further, a resolution has been passed to the effect that every school should be inspected at least once a week.

1. *Basic and Social Education Pamphlet No. 58*, (Ministry of Education, India).

- (5) Radio-sets will be installed in schools and provision of expanding special activities of children will be made. Special broadcasts will be arranged for imparting social education to adolescents and adults according to the pattern referred to above.
- (6) Popular plays will be staged in schools and prizes will be awarded to good play wrights.
- (7) There will be provision of national and folk-songs in the schools.
- (8) General training in any vocation or industry will also be provided according to the local needs.
- (9) Periodical talks about such subjects as public sanitation, agricultural system, cottage industry and benefits of co-operation etc. will be arranged for the benefit of village-folk by the co-operation of the Departments of Health, Agriculture and Labour.
- (10) Screening of good films will be arranged with the help of the State Department of Information and Broadcasting. Learned and erudite celebrities will be occasionally invited to deliver talks on urgent national problems to the villagers. Assistance of such public institutions as believe in constructive activities will be enlisted in order to make the programme of Social Education effective and successful.
- (11) Arrangement of Group Games will be made ; and
- (12) Periodical exhibitions and fairs will also be organised.

The above-mentioned scheme is sufficiently complete in itself. The programme was fully considered and discussed in the conference of Education Ministers held in February, 1949 in order to put it into operation; and a further programme for the ensuing three years was chalked out according to which at least 50% of adults within the age group of 12 to 50 years were necessarily to be made literate within the span of that period. The period came to a close and the scheme remained only a pious hope. It could not be implemented owing to the financial crisis facing both the Central and State

Governments. The budget of the year 1949-50 had earmarked a sum of one lakh rupees to be sanctioned to the State for the sake of operating this scheme. Some work has been done in certain states accordingly. The Government of India, with the aim of solving the problem of adult illiteracy and getting suitable recommendations thereabout had appointed a Committee under the chairmanship of Mr. M. L. Saxena, according to which adults of the age group between 12 to 40 years were to be made literate during the coming five years. The expenditure on it was to be incurred both by State Governments and Central Government jointly.

A brief account of the progress achieved through all these efforts is being presented below.

In 1951, the Social Education campaign was launched in the villages of Delhi State with great zeal and enthusiasm. In the first year, 60 centres were established in villages and 62 teachers were trained for them. Similarly adult-education centres were started in the city and its suburban area. Moreover educational fairs are being organised in rural areas where through propagation educational and industrial development is carried on.

The Government of India started Work camps in the country on the lines of Work Camps conducted by U. N. E. S. C. O. during the First plan period. The same was *mutatis mutandis*, being applied to Indian villages. It is showing good progress in those areas where the refugees have settled. The chief aims of the scheme are : (i) the spread of literacy (ii) citizenship and (iii) sublimation of ideas.

For literacy of the adults the following methods will be adopted :

- (1) Reading of ordinary printed matter and in the final stage, reading of weeklies and magazines.
- (2) Writing of their own names and those of their own relatives as well as the names of their native villages, Tehsils and districts and writing of ordinary social letters.

- (3) Writing of figures upto hundred, doing of simple sums of adding, subtraction, multiplication and division ; getting a knowledge of coins, weights and measurement etc.

As regards the other two objectives *i. e.* citizenship and sublimation of ideas, various methods such as drama, songs, dances, games and sports, radio-sets, cinemas, newspapers and excursions etc. will be utilized.

Camps will be organised in each district throughout the country for the purpose of implementing the programmes referred to above. In Madhya Pradesh, a plan of starting 4 camps in every sub-division, has been framed where the volunteers will undertake the work of adult education. Every volunteer would be at least 16 years old and should have passed at least seventh class examination. A supervisor will be appointed over them. Such camps are functioning successfully in Madhya Pradesh. The camp runs for a period of five weeks. Every camp has its own boarding arrangement. The daily routine starts at 5.30 A. M. and finishes at 10.30 P. M. including an interval of one and a half hours at noon and that of half an hour in the evening. In every camp, the adults are taught to lead a self-sufficient life.

Under the First Five year Plan there was another scheme of getting up five Community centres in a small compact area selected for intensive educational development. Under another scheme some selected elementary schools were developed to be used as community centres after school hours. During the First Plan period 160 model community centres and 454 school cum community centres were established.

Upto the end of 1957, 24 Junta colleges were established in order to meet the requirements of trained personal at the local level. Since then more such colleges have been opened. In the year 1956 a seminar was organised to consider their organisation and functions, and as a result the principles of their determining the contents of their work were finalised.

A main problem that was being faced in the actual implementation of various social educational programmes in the villages was the lack of co-ordination between social education work in Development Blocks with the work done outside these Blocks. With a view to co-ordinating the activities of state Education Department with the work done in Community Development Block areas, District Social Education organiser have been appointed.

In order to meet the need of trained personal for higher administrative jobs in the field of Social Education, the Government of India has established a new centre at Delhi—The National Fundamental Education Center. The functions of this centre are not only to train higher level personal, *e. g.*, District Social Education Organisers, but also to conduct research, to produce suitable material and equipment for social education and to act a clearing-house for social education information.

A standing Committee of the Central Advisory Board of Education has also been set up to advise the Government of India and the State Governments in matter connected with planning of research in particular and the administration of social education in India in general.

As a result of the advice of the this Committee the Union Government have asked all State Governments to launch an intensive social-education drive with a view to mobilising public opinion and voluntary work for the various development projects under the Second Plan. For such work the Union Government meets 50 percent of the total expenditure. This social education scheme is intended to be a campaign for arousing people to their responsibility of leading the country to economic prosperity through planned development. It is expected to remove the mistaken notion from the peoples minds that the battle against the country's centuries old poverty is a task of the Government alone.

On the practical plane the scheme aims at securing the villager's participation in such community development

programmes as construction and repair of public buildings, roads, village lanes, tanks etc. besides carrying out the usual programmes of adult education and literacy. It is hoped that enlightened interest and willing co operation of the people will also be available for cultural and educational programmes, public health activities, co-operative panchayat organisation and small industry development projects already under way in the community development block areas.

A determined bid is to be made under the scheme to train village teachers so that they might take a pivotal position in the development schemes and their publicity. Training for improved methods of agriculture will also form a part of the refresher courses to be started under the scheme for the village-level workers and the school teachers in the rural areas.

With a view to produce literature for neo-literates on the basis of their needs, the Government of India has decided in co-operation with the Jamia Millia Islamia to set up a Research Training and Production Centre. During the First Plan period an Integrated library service scheme was introduced in 29 centres. The libraries in these areas integrate their work with the Community centres and other educational institutions in the areas. Steps have also been taken for the improvement of general library service. For this District Libraries have been established for urban as well as rural areas and a circulating Book service² in districts has been organised. State libraries have been set up to support and feed the District Libraries. Upto March 1956, there were nine State Libraries and 150 District Libraries in India. Besides, attempts are being made since 1950 to prepare suitable literature for neo-literates. For this authors are encouraged by the award of prize on good books. With this end in view, the Union Ministry of Education has also organised Workshops for authors of books for neo-literates and children from time to time. The Government of India has also set-up a National Book Trust. The Trust will encourage the production of good literature

and make books available at moderate prices not only to libraries and educational institutions alone, but also to the public in general.

For the purpose of developing Audio-Visual Education, the Central Films Library has been strengthened during the last about 11 years. To ensure the co-ordinated development of Audio Visual Education in this country, a National Board of AudioVisual Education has been set up which decides the general policies regarding this type of education. In order to foster an appreciation of audio-visual education techniques among teachers and social education workers, a quarterly journal entitled "*Audio-Visual Education*" has been started since April 1957. Besides, with the assistance of the Technical Cooperation Mission a National Institute of Audio-Visual Education is also being established, which will train teachers in the production and use of various audio-visual aids, e. g., charts, exhibits, films and film-strips etc.

Conclusion :

It is evident from the above account that the literacy and adult education movements in India, though started late, have begun to show some progress. Needless to say that in view of the monstrous illiteracy prevalent in the country, the efforts directed as far for its eradication are quite far from being adequate. In this country, the scope of the problem of adult education is not limited only to the spread of literacy but it should include higher objective of making the lives of male and female adults richer and fuller. Moreover, the need of such colleges cannot be overemphasised as might provide facilities of higher education to those educated adults who, owing to one reason or the other, had been compelled to discontinue their academic carrer.

Further, there is an urgent need of increased number of libraries and reading centres for the purpose of keeping the taste and knowlege of adults alive. In addition to that, there are certain other needs which require immediate fulfilment for the sake of providing greater impetus to the movement of

adult education. They are, in short, change in mental outlook of the educated class, creation of the noble sentiments of constructive social service in their minds and hearts for saking a life of ease and luxury by political leaders in order to enter the field of real social service, change in the bureaucratic outlook of Government servants and concentration of their energy and attention on the promotion of the general good of society and lastly, provision of funds in large quantity etc. In the end we can subscribe to the views of Lenin who observes that "the liquidation of illiteracy is not a political problem; it is a condition without which it is impossible to speak of politics. An illiterate man is outside of politics, and before he can be brought in, he must first be taught the alphabet. Without this there can be no politics—only rumours, gossip, tales, superstition."

CHAPTER XVIII

TECHNICAL AND VOCATIONAL EDUCATION

Introduction :

A common charge which is levelled against the present Indian education is that it is, from the very inception stages, literary in character and that it lacks seriously in vocational, industrial and technical aspects. Nearly all the Commissions and Committees appointed on Indian education have reiterated this complaint. As a matter of fact, education in Indian colleges and universities has continued to be dominated by literary element for a considerably long period of time; its chief aim has been to produce officials and clerks for various departments of the government. Industrial education of any sort or in any degree was conspicuous by its absence in the sphere of Indian educational system. The same defect was rampant in Secondary education which appeared to aim at either preparing candidates for admission to the Universities or for some clerical jobs. This system of education was brought into being by the political slavery of the country and other circumstances arising therefrom. It naturally resulted in the inability of our country to compete successfully with other progressive nations of the world in the sphere of industrial development. The educational outlook remained preternaturally backward leading ultimately to the curcial problem of unemployment among the young persons of India and it is still growing in its monstrosity. Nevertheless, some sporadic and sundry efforts have been made in the sphere of industrial and vocational education. In short we can divide this education into three periods ; (1) 1800 to 1857; (2) 1857 to 1902, 1902 to present day. Below is given a brief

account of the progress in this field during all the three periods:

First period (1800-1857) :

The educational system of this period was influenced by the policy of the East India Company. The Company needed some Indian clerks and officials for its various departments in order to manage affairs well. The company stood in need of doctors for the army, judges and pleaders for the courts, and engineers for constructing roads, canals and government buildings under the Public Works Department. Hence these were the chief branches of technical and vocational education in the educational system of that period.

1. **Medicine**—In the medical field, there were in vogue two systems in India i.e. *Ayurveda* and *Yunani*. But the British rules, keeping their entire educational policy in view, introduced European medical system which could be learnt only through the medium of English. As a matter of fact, a controversy had emerged about Oriental and Occidental systems in the medical field as well. But the policy of westernisation enunciated by Lord Macaulay, and the announcement of Lord Bentinck considerably influenced medical education in the country. In the beginning, Indian students had an inherent dislike of the work of dissecting the corpse, but Madhusudan Gupta, a medical student, gave the lead in this field by dissecting a corpse at Calcutta.

Thus modern medical science was introduced in India for the first time in Bengal, Bombay and Madras. In 1822, there was established a Native Medical Institution at Calcutta. Later on, in 1826, classes of medicine were started in Benaras Sanskrit College and Calcutta Madrasah. These institutions provided education in *Ayurvedic*, *Yunani*, and *European* medical systems. But after 1835, education in *Ayurvedic* and *Yunani* systems was discontinued and it was decided that education would be provided only in western medical system. In 1844, four Indian students were sent to England for acquiring knowledge in the western system of medicine.

In 1845, people collected subscriptions in order to found the Grant Medical College at Bombay in the sacred memory of Roberts, the Governor of Bombay. Prior to that, the Native Medical School had been founded at Bombay in 1826 and medical classes had been started in Poona College. The Grant Medical College had been recognised by the Royal College of surgeons in England in the year 1855. Later on, it was amalgamated with the University of Bombay. There both English and provincial languages were used as the media of instruction.

In 1835, a medical school was established at Madras for the training of apprentices for lower posts. In 1851, it was raised to the status of medical college and was finally merged into the University of Madras. The medium of instruction in this institution was English.

2. **Law**—The Britishers had established the Calcutta Madrasah and the Sanskrit College, Benaras for the education in law, where law pertaining to the main Indian races Hindus and Mohemmedans might be taught and whence the East Indian Company might draw her supply of judges and pleaders for its courts. Law was taught in the Sanskrit College, Banaras. In 1842, a professor was appointed in Hindu College Calcutta for law. In 1857, with the incorporation of the Calcutta University and owing to certain difficulties of starting law college under it, the classes in Jurisprudence could not be started until 1865. Regular classes in law could be instituted only after the establishment of Bombay and Madras Universities.

3. **Engineering**—In 1844, at the Hindu College Calcutta, a chair of professorship in Civil Engineering was instituted but it was not filled up for a considerably long time. Not until 1856 could there be established an Engineering College at Calcutta.

In the year 1824, the Bombay Native Society had opened classes in engineering and mother tongue was used as the medium of instruction. Engineering classes were started at

the Elphinstone Institute in the year 1844, and at Poona in 1854. At Madras, education in Engineering could not be inaugurated until the incorporation of Madras University. Here a Survey School had been running since 1793 which was, later on, affiliated to the Madras University in 1858. In United Provinces, an Engineering College had been established at Roorkee in 1847 and named afterwards the Thompson College in 1854.

4. Other Forms of Vocational Education—Besides the above-mentioned important branches of vocational education, the training of teachers to form an important part of educational system of the period concerned. In this sphere, the Christian missionaries did much appreciable work in the teeth of strong indifference of the Company towards it. Bombay province showed indications of progress in this sphere and many a Normal school to train teachers was established. Besides, this the subject of Art formed an integral limb of vocational education. In 1850, Dr. Hunter established a school for Fine Art and Crafts at Black Town, Madras. In 1853, Sir Jamshedji Jijibhai donated one lakh rupees for the development of Art in Bombay. With the help of this liberal benefaction, the J. J. School of Art was established at Bombay in 1856.

Second Period (1857-1902) :

This period is comparatively of greater importance from the viewpoint of industrial and vocational educational education, though the main objective of vocational education in this period too was to produce a number of well-trained efficient and experienced Indian officials who might conduct efficiently the work of administration and organisation under British officials in various government departments. In 1857, with the incorporation of three Presidency universities : Bombay, Madras and Calcutta, subjects such as Law, Medicine, Engineering, Agricultural Science, Commerce and Technical Education were included in the curriculum of Universities and special teachers were appointed to teach these subjects. Also

the system of conferring certificates and degrees in these subjects was introduced during this period.

1. **Law**—Education in Law was provided in the universities according to the Educational Despatch of 1854. Study of Law was, by and by, growing in popularity, because lawyers and judges were in great demand owing to the establishment of law-courts in the country. Both these professions were regarded as respectable and immensely lucrative. Hence educated people belonging to higher stratum were much attracted towards them.

There were mainly three means of education in law *i. e.* Law colleges, classes of Law in Arts and Science colleges and Law Schools. There was a Law College at Madras. The Punjab University also had a Law College attached to it. These two were the only full-time Law Colleges. Otherwise law classes were held in other colleges in the evening on part-time basis. The Government Law College at Bombay too imparted education in law in the same way. There were no separate and full-time Law colleges in Bengal, Madhya Pradesh and United Provinces; but Law classes were held in Arts and Science colleges.

Education in Law was under the control of Universities, Department of Education and High Court respectively. Universities set up curriculum for education in law and they held examinations. Law schools and colleges were under the control of the Department of Education and the High Court prescribed certain conditions, the fulfilment whereof only could entitle a Bachelor of Law to undertake the profession of law. Prior to this, the High Courts gave their own examinations. In some provinces examinations of 'Pleader' and 'Mukhtar' were conducted only for Matriculate candidates. The course of LL.B. covered usually a period of two years. It was three years at some places to be completed only after graduation either in Arts or Science.

2. **Medicine (a) Human Medical Science**—The trained candidates in medical science would usually be employed in

Government and Municipal Board hospitals, or would start individual practice or absorbed in some big company or factory.

In 1860, a medical college was instituted at Lahore. By the year 1902, there was a total number of four Government Medical Colleges in India established at Calcutta, Madras, Bombay and Lahore.

Besides these colleges, there were certain medical schools as well. From amongst these Law Schools, there were eleven Government medical schools (one in Madras, three in Bombay, four in Bengal, one in U. P., one in the Punjab and one in Assam); one Municipal Medical School at Madras and ten private schools (one in Assam, one in Sindh, four in the Punjab—two for Mohammedans and one for Hindus and four in Bengal).

Medical science was gaining popularity by and by among the men but women were still under the dire clutches of superstitions, beliefs and obsolete prejudices. In 1902, the figures of students studying medical science in Medical Colleges and Medical Schools were respectively 1,466 and 2,727. These figures included 242 women students, mainly European or Christian. There were only fifteen Brahmin, fifteen non-Brahmin, fifteen Mohammedan and twenty-two Persian women.

(b) **Veterinary Science**—The Government diverted their attention towards veterinary science as well besides human medical science. Veterinary science occupies a very important place in an agricultural country like India. In 1832, a Veterinary College was founded at Lahore, at Bombay in 1882 and at Calcutta in 1893. Another veterinary school was opened at Ajmer, but it was later on, amalgamated with the veterinary college at Lahore.

(3) **Engineering Education**—Engineering and Technical education was in a great demand during this period. This period in India was characterised mainly by industrial upheaval and development and construction work of railways, roads and

canals. It was during this period that District and Municipal Boards were coming into being and sea routes and jute and cotton mills were being opened. Under such circumstances, there was an immense need of the services of expert engineers. The profession of engineering was quite lucrative from monetary point of view, attracting, therefore, a large number of able students. On account of an abnormal demand for education in engineering and shortage of institutions for the purpose, this education was tremendously expensive. Hence only well to do persons could afford to defray the expenses on the engineering education of their wards. These students would usually get good jobs under the Public Works Department at the completion of their education.

In 1865, the Bengal Engineering College was merged into the Presidency college. In course of time, it was shifted to Sibpur. The Engineering class and Mechanical school which had been founded at Poona by the Government in the year 1854 developed ultimately into the Poona Engineering College. This college was affiliated to the Bombay University. During 1901-02, it imparted education in Science, Agriculture and Forestry besides Engineering.

Thus there were four important Engineering Colleges in India in the year 1902 ; Roorkee, Sibpur, (Bengal), Poona and Madras. The number of students attending them was 865. The development of the Madras Engineering college took place between 1858 and 1862.

Besides these, a few other Technical and Vocational institutions had been established during this period. For instance, the Victoria Jubilee Technical Institute had been established at Bombay in the year 1887. In 1902 the total number of technical schools in India was eighty attended by 4,894 students. The Government of India also established some such schools on the recommendations of the Famine Commission. The ancient industries of India had completely been destroyed by the British Government. Hence in order to stem the rising tide of discontentment among the Indians, it was of paramount

importance and necessity that Government should establish industrial schools. The demand for industrial education was also increasing among the people. These factors produce benign effect upon the development and progress of engineering as well as technical education in India.

4. **Agricultural Science**—In spite of the essential agricultural characteristics of the country, the Agricultural college had not shown remarkable progress. In 1880, the Famine Commission had laid special stress on the propagation of agricultural education but all to no avail. In 1890, Dr. Voilker called a conference of the representatives from different provinces and laid down many valuable recommendations with regard to agricultural education for the considerations and action of the Government of India which took the following main decisions.

- (1) The degree, diplomas and certificates in agricultural science should be treated on a par with those in science and Arts.
- (2) There should be more than four institutions conferring degree in agricultural science *i.e.* Madras, Calcutta, Bombay and any proper place in North Western province (U. P.). Other provinces should also take advantage of them.
- (3) Certificates should be compulsory for the appointment to certain posts as teachers of agricultural science and assistant officials in the Directorate of the Department of Agriculture.
- (4) Practical training in agriculture should be treated as compulsory for certain posts.
- (5) A special institution should be established for the purpose of conferring degrees, diplomas and certificates in agricultural science ; and
- (6) Practical agricultural education on the Government farms is also important before or after the appointment of teachers in agricultural schools.

Thus in 1902, there were five institutions in British India providing agricultural education : those at Poona, Sibpur, Syedpeth (Madras), Kanpur and Nagpur. The Agricultural College, Syedpeth was established in 1854 and Poona Agricultural Branch in 1879, and at Sibpur in 1899. At Kanpur and Nagpur, education was imparted to Quauagos, teachers and peasant children. Agricultural education thus organised was quite inadequate. It totally lacked in research and practical education. Not unlike other branches of education, the chief aim of agricultural education, instead of being an increase in agricultural production of the country, was confined only to produce officials for the Department of Agriculture.

5. Commercial Education—The Commercial education too did not show any marked progress like agricultural education. Except the Punjab University, no other university had recognised it. At Bombay, there was a similar institution which imparted education in the subjects of Commerce of England. In 1902, there were in India fifteen commercial schools in which 1,123 students received education.

Miscellaneous—Schools for education in other professions than those referred to above were also established such as teaching, forestry and Art. Fresh Training and Normal Schools were opened for teachers' training. During 1881-82 there were 106 Normal schools in the country. Later on, in 1901-02 the number of these schools was 179 (133 for the males and 46 for females) attended by 4,410 and 1,292 students respectively. There existed six Training Colleges in 1902 for the training of the teachers of Secondary Schools. The most eminent institutions from amongst these were the Lahore Training College and those at Madras, Nagpur, Rajmahendri and Allahabad. The Madras and Allahabad Training Colleges conferred the diploma of L. T. upon the successful candidates. Besides these colleges, there were 50 training schools also for the teachers of secondary schools.

For the education in Forestry, in the year 1878, the Forest School was established at Dehradun and a branch of Forest-

science was opened in the Engineering College of Poona. There were four main Government Art Colleges in India in the year 1902 for the sake of imparting education in Art. These were : J. J. School of Art, Bombay; Mayo School of Art Lahore; School of Art, Calcutta and School of Art and Industry, Madras. These institutions conducted education in Art, painting and commercial Art. In the year 1893, the Secretary of State for India suggested that the Art Schools were of no practical use and that expenditure incurred on them was nothing short of wastage; hence they should be converted into the form of Technical schools. But later on no definite decision could be taken in this respect. Thus comes to a close the second period of industrial and vocational education.

Third Period (1902-1958) :

This period bears a unique importance in the sphere of Indian vocational education. A marked success has been achieved in the field of vocational, industrial and technical education.

Formerly, the utility of such education was purely mercenary. People received this type of education mainly to secure some employment under the Government. But in modern times, the educated people got training in these branches solely for the purpose of meeting the industrial and vocational requirements of the society. There are many factors leading to its progress. In the first instance, it was an age of growing political awakening in India, which increased the urgency of the demand of a revolutionary change in the sphere of education. With the advent of independence in the country, several laboratories and research bureaus were established with a view to bringing India on an equal footing with other progressive countries in scientific progress as well as to meeting manifold requirements of a newly freed country through the industrial and vocational upheaval. Departments of new technical and scientific subjects were opened in colleges and universities. Secondly, the attention of the Government was diverted towards it since Lord Curzon's term of office and

Governmental machinery sped the work in this direction. Thirdly, private enterprise too contributed considerably to the growth of industrial and vocational education. Wealthy people made liberal benefactions and helped the establishment of many industrial institutions. Fourthly, provision was made for sending Indian students abroad i.e. England, America, Germany and Japan for thorough study of modern sciences; vocations, arts, and crafts in these countries and they developed them in India after their return from abroad. After the independence of the country, a steady progress is being made in this direction as will be evident from the following account.

1. **Law**--With the growing popularity of education in law, the number of Bachelors in Law rose inordinately in the country. Lawyers overshot the mark of their need for the country. Most of the lawyers have taken to profession of law being urged merely by pecuniary interests. The net result of all this has been that various evils have crept into it which have vitiated the atmosphere of our society. But the country at the same time, has produced lawyers of eminent order also. As a matter of fact, lawyers have contributed immensely towards the achievement of our independence in 1947. However, study of law during the period between 1902 and 1927 was immensely beneficial for the interests of the country. But the economic crisis following this period resulted in a marked decrease in the number of students of law and this state of affairs persisted upto 1940. But taking the advantage of the improvement in the financial condition of the peasants, the pleaders resumed their work of exploiting them to serve their own pecuniary interests. These circumstances led to a renewed interest in the study of law. The entire market of law is overflowed today by these professionalists.

During 1946-47, there were, in India, 14 Law colleges, six universities possessed Law Department's and law classes were conducted in six colleges affiliated to Agra University. The course of law, generally, covers a period of two years. The same course in Delhi and Calcutta Universities takes the

students three years to complete it. The Bombay university provides the education in law just after the passing of Intermediate examination ; elsewhere study of law begins only after graduation. The professors of law are usually appointed on part-time basis. Frequently the professoriate is drawn from amongst the junior lawyers. Classes are held either in the morning or at the close of the day. One important defect inherent in the education of law as it is pursued by students of present times is that they never take it seriously. They hardly pay any heed to the class lectures or consult the original books, but try to get through the examination by simply having gone through questions and answers of the examination papers of a few past years. The natural consequence of all this has been that there is a total lack of research work and higher studies in the sphere of education of law. Therefore, "obviously, we now need to reorganise our law colleges and give emphasis to this subject second to none. India's prominence and importance among independent nations and the realisation of our national aims demand such a course of action."¹

The Radhakrishnan Commission has put forth the following recommendations in this connection :—

- (1) There should be re-organisation of our law colleges.
- (2) The staff of the law Faculties should be recruited and controlled by the Universities in the way similar to Arts and Science Faculties.
- (3) A degree course of covering three years in pre-legal and general studies should be required for admission to law classes².

1. Radhakrishnan University Education Commission ; p. 258.

2. "The minimum requirement of pre-legal training of the American Bar Association and the American Association of Law schools is two year of college work but the best colleges of law including Harvard, Columbia, Michigan, Chicago, California and other require completion of a four-year degree course in Arts and Science before admission to the law courses." *Ibid* : p. 260.

- (4) As regards special legal subjects, a three-year degree course should be offered and the last year should be given over largely to practical training.
- (5) The staff in law faculty should be both whole-time and part-time.
- (6) Law classes should be scheduled only during the regular hours of teaching.
- (7) Students pursuing study of law should not undertake the study of any other subjects.
- (8) There should be facilities of higher education and research work in law ; and
- (9) Improvement should be introduced in the system of examination.

2. **Medicine (a) Human Medical Science**—Medical science showed a marked progress during this period. With the development in general education, the Indian people began to realise the immense scope for medical science in the country. During 1946-47, there were 25 Medical colleges and 25 Medical schools in India. All India Institute of Hygiene and Public Health had been established in 1932 at Calcutta by Rockefeller Foundation. This fulfilled a great need of the country. In 1933, the Medical Council Act was passed and Indian Medical Council was founded. This provided a great stimulus to the progress of medical science in India. Besides this, in 1916, the Lady Harding Medical College was founded at Delhi for the sake of women-students. Moreover in 1922, the School of Tropical Medicine was established at Calcutta. In addition to the afore mentioned medical institutions, some other institutions were brought into being such a Dehradun X-ray institute and the Central Institute at Kasauli. A number of colleges for *Ayurveda*, Homeopathy and *Yunani* systems of medicine have been opened.

Thus progress in the field of medical science is making a constantly rising curve. Further encouragement is being given it under the Five-Year Plan. Where as Indian students felt an inherent disgust with the work of dissection of human

bodies, they have now not only got rid of those feelings, but have, on the other hand, acquired a marked proficiency in it. Some Indian doctors have earned international renown in this field. But the progress is not consistent with the need of the vast population of India and the monstrosity of disease and ignorance overwhelming the country. Further the rural areas have largely been ignored. The University Education Commission has put forth the following recommendations concerning the progress in the sphere of medical education :—

- (1) Medical colleges should admit a maximum number of hundred students.
- (2) All the departments of study which need hospital facilities should be located in the same campus.
- (3) There should be the provision of ten beds per student admitted to a college.
- (4) Training should also be acquired in rural centres both at the under-graduate and post-graduate stages;
- (5) Provision of post-graduate training should be made in those colleges which have adequate staff and equipment.
- (6) More importance should be attached to Public Health Engineering and Nursing.
- (7) Indigenous medical systems should be encouraged; and
- (8) History of Medicine with special reference to Indian systems should be taught in the first Degree course in Medicine.

(b) **Vetetrinary Science**—The period witnessed a good progress in the sphere of veterinary science. In 1903, the Civil Veterinary Department was made available for the general public as well. Progress in Agricultural department entailed a development in Veterinary Department. During 1902-07 the veterinary schools were abolished to be substituted by Veterinary Colleges. Consequently veterinary college were established at Madras and Patna in 1905 and 1930 respectively. The Imperial Veterinary Research Institute was established at

Garh Muketeshwar in U. P. In 1948, a veterinary college had been established at Jaipur. There are Research Institutes at Izzatnagar and Bangalore. The U. P. Government has established a Veterinary College at Mathura.

3. Engineering and Technical Education—After 1902, Engineering and Technical education assumed a new form. It was essential for the development of native industries that the study of Engineering and Technical education should not be directed to the production of clerks and officials for State departments but to meet the multi-faced requirements of the country. Hence this sort of education has marched progressively on these lines. In the post independence India, many colleges and Research Institutes, as has already been indicated have emerged gradually.

In the first decade of twentieth century, a college of Engineering and Technology had been established at Jadavpur in Bengal. In 1917, Engineering classes were started in the Hindu University, Banaras and Engineering Colleges were established at Patna, Lahore and Karachi. Thus by the year 1937, the total number of Engineering Colleges in India was eighty. Out of these institutions, Karachi and Lahore colleges went under the possession of Pakistan. In 1947, the number of Engineering Colleges in India became seventeen. The Wood-Abott Committee Report and the Sargent Scheme helped the progress of education in Engineering to a considerable extent of which mention had been made elsewhere. In 1948 the N. R. Sarkar Committee had been appointed which recommended the establishment of four big Engineering Colleges in the East, West, South and North of the country. The University Education Commission also made valuable recommendations in 1949.

The importance of technical education was realised still more after the independence of the country. The provision of this type of education was, therefore, made in the departments of Industry, Commerce, Transport, Agriculture, Public Health and Engineering. After 1947, facilities for technical education

showed an upward trend so that the number of students seeking admission to technical institutions has been steadily increasing.

The Central Government, with the help of the Council of Scientific and Industrial Research and the All India Council for Technical Education has commenced the work in two spheres simultaneously. The Council of Scientific and Industrial Research has established fourteen National Laboratories and Central Institutes for the purpose of making research in different subjects.

These institutes solve the general problems of research, examine new products and fix standards thereof. Besides, they advise and facilitate the task of the scientists, universities, industries and those persons who find themselves unable to proceed in their research work. The Government has framed a plan of founding a larger number of Research Institutes besides the pre-existing ones under her Five-year Plans. Some industrialists are running their own individual Research Institutes, at Ahmedabad, Kanpur, Bombay and Coimbatore.

On the basis of the recommendations of the All India Council for Technical Education, the Government has approved of the scheme of developing and expanding certain selected institutes. A sum of one crore and sixty two lakhs of rupees will be spent on this scheme in the first year of its implementation and thereafter Rs. 25.5 lakhs will be spent on it yearly. This sum is being sanctioned to fifteen institutes in the form of grant-in-aid. The aim of this scheme is to bring out four-sided development in technical education inside the country.

The All India Council of Technical Education had also recommended that four regional committees in all the four directions, east, west, south and north should be appointed in order to look to development of technical education in their respective regions. During 1951-52, such committees were appointed for the east and west and those for south and north were appointed in 1953. Now great convenience and facility has been provided to bring about co-ordination and harmonisation in the field of technical and industrial education. The

Council has also done creditable work for seeking the co-ordination and standardization. A joint committee of the All India Council for Technical Education and the Inter-University Board has framed a well-organised plan of Technical education and its training in the universities. At the stage of Degree classes, education is being imparted in Engineering, Technology and vocational studies by setting up various curricula about them.

The All India Council for Technical Education had appointed a Technical Man-Power Committee in order to find out the number of technically trained persons needed by the country. The Committee is drawing up a comprehensive programme with respect to expansion in technical education. Besides this, two more Committees i.e., the Scientific Man-Power Committee and the other Overseas Scholarship Committee had been appointed. The duty of these Committees was to express their views on the problems of and facilities about Scientific and Technical education inside the country as well as abroad. The Overseas Scholarship Committee has recommended that students should be sent abroad for the training only in those subjects for which our country has no provision. Moreover, the condition of the existing institutions should be improved and fresh ones be established so that Indian students might not feel the necessity of receiving technical education in foreign countries. According to these recommendations, scholarships are being awarded every year to the students inside the country or those who intend proceeding abroad for further studies in technical and industrial branches of education. Besides, liberal grant in-aid is being sanctioned to universities and other educational institutions conducting the particular sort of education referred to above. This has produced a salubrious effect in the sphere of education, and universities have expanded their work by re-organising their Research Faculties.

The Scientific Man-power Committee had observed in 1947, describing the facilities then existed, that they were almost non-existent in respect of post-graduate education. There

were only five established institutions in the whole country which imparted education upto post-graduate standard; and even there the range of subjects covered was limited. Only one institution offered post-graduate courses in aeronautical engineering, metallurgy internal combustion engineering, and power engineering; two institutions in chemical technology; one each in ceramics, glass, sugar technology pharmaceuticals and oil technology and two institutions in Applied Physics.

As regards the degree colleges and under-graduate courses, there were over 23 first grade engineering colleges in the country offering courses in Civil, Electrical and Mechanical Engineering. As regards technological subjects, there were only 8 first grade institutions teaching technological subject upto degree standard. In the matter of junior engineering and technological education upto the diploma standard, there were over 45 institutions distributed all over the country.

The Scientific Man Power Committee, therefore recommended that "the first approach to the problem of development of engineering and technological education should be to strengthen the existing facilities in the institutions by equipping and staffing them adequately for the present intake of students and to bring up the standard of training to the desired level." The First Plan also agreed that "it would be advisable to consolidate the work in the existing institutions and not embark upon new ventures, except in certain specialised fields." Therefore it was decided by the Planning Commission in 1951 that "The improvement of institutions and reorientation of training are, therefore, the needs of the hour rather than any expansion in numbers."

During the First Plan, the Central Government and the All India Council for Technical Education completed a number of programmes begun earlier and the total outlay on technological education was about Rs. 11.5 crores. This included an expenditure of about Rs. 4.2 crores on the Institute of Technology at Kharagpur. The establishment of this Institute has been regarded as a momentous event in the history of Indian

technological education after independence. It was founded exactly on the pattern of the world famous institution of Massachusettes and provides education and research facilities in Engineering and Technology.

Besides, Rs. 78 lakhs were provided in the first Plan for the development of the Indian Institute of Science, Bangalore, Rs. 1.9 crores for the development and expansion of 14 selected institutions, about Rs. 4 crores for the development of scientific and technical education and research and over Rs. 50 lakhs for scholarship.

The Indian Institute of Science at Bangalore provided education in pure and fundamental sciences upto 1947. But now it has made tremendous progress. At present there are facilities in this Institute for Power-Engineering, Aeronautics, Metallurgy, Electro Dynamics and Chemical Engineering also.

In the year 1955 the Planning Commission appointed the Engineering Personnel Committee to make a estimate of the shortfall likely to arise in respect of graduates and diploma holders for the execution the various development projects. The Committee recommended that in order to bridge the gap between supply and demand during the First Plan period and for meeting in part the requirement of technical man-power for the Second Plan, 18 more engineering colleges and 62 polytechnics should be established in order to make available additional seats for 2,794 degree courses and 8221 for diploma courses in Civil, Mechanical, Electrical and Tele-communications engineering. They also observed that the average standard of students in the engineering institutions had lowered to a certain extent mainly due to dearth of teachers of right calibre, inadequate facilities for practical training, ineffective method of examination and enforcement of standards and insufficiency of equipment in some institutions.

During the period of the First Five Year Plan the number of technical and engineering institutions increased considerably. In the First Plan, irrigation and power, transport and communications and agriculture were given foremost priority.

In the Second Plan industrial development has secured greater importance. It is expected that in the Third Plan, which is in offing, emphasis would be laid on perspective planning in industrial and technical education in the country. The future of India is going to be shaped besides many other things, with the type of the education we are going to provide to our would be citizens. In April 1959 the All India Council of Technical Education has decided to appoint a commission to evaluate the progress of Post-graduate courses in technology and engineering and suggest measures for their improvement and expansion.

In the opinion of the Council it is not necessary at present to incorporate engineering colleges as departments of universities. There should however, be close contact between the colleges and universities to which they are affiliated. For this it is necessary that representatives of the universities should be on the Governing bodies of these colleges and new engineering colleges should be set up, as far as possible, at places where there are similar institutions for Humanities and Sciences.

In order to promote scientific research at universities and other educational institutions and to train a large number of research workers a Scheme of Research Scholarships and National Research Fellowships is in operation. 680 research scholarships each of the value of Rs. 200 p. m. have been instituted and allotted to different universities, departments, and other institutions for research in science, engineering and technology. The number of such scholarships has been increased to 800 during the Second Plan. The National Research Fellowships are of the value of Rs. 400 p. m. each and also carry a grant of Rs. 100. per year for special apparatus, equipment, etc. The fellowships are awarded for research work of the Post-Doctorate standard, 80 such fellowships are awarded. Besides a provision has also been made in the Second Plan for Rs. 30 lakhs for the award of scholarships to students studying in engineering and technological institutions. The

object of the scheme is to enable the meritorious but poor students to go through the courses. Unfortunately this scheme has not yet been implemented.

Besides, attempts are being made to provide better staff, better text books and equipment and other literature on technical education.

On March 4, 1958 the Government of India have adopted a Resolution known as Scientific Policy Resolution with a view to declare its policy with regard to the development of scientific and technical education in India. The aims of their scientific policy would be :—

- (i) “to foster, promote, and sustain by all appropriate means, the cultivation of science, and scientific, research in all its aspects—pure, applied and educational;
- (ii) to ensure an adequate supply, within the country, of research scientists of the highest quality, and to recognise their work as an important component of the strength of the nation;
- (iii) to encourage and initiate, with all possible speed, programme for the training of scientific and technical personnel, on a scale adequate to fulfil the country's needs in science and education, agriculture and industry, and defence;
- (iv) to ensure that the creative talent of men and women is encouraged and finds full scope in scientific activity;
- (v) to encourage individual initiative for the acquisition and dissemination of knowledge; and for the discovery of new knowledge, in an atmosphere of academic freedom.
- (vi) and in general, to secure for the people of the country all the benefits that can accrue from the acquisition and application of scientific knowledge.”¹

1. Govt of India : Scientific Policy Resolution, New Delhi, March, 4 1958. Para 7.

The Government of India have decided to pursue and accomplish these aims by offering good conditions of service to scientists and according them an honoured position by associating scientists with the formulation of policies, and by taking such other measures as may be deemed necessary from time to time. The Estimates Committee has recommended that "the Government should concentrate and direct their efforts on securing the best value for whatever meagre resources that are available for the real advancement of science and Technology and for meeting immediate problems like the consolidation and strengthening of existing institutions, provision of modern equipment, employment of well qualified staff and creation of more research facilities."¹

4. Agricultural Education—Agricultural education had invited the attention of the Government since the beginning of the twentieth century. In 1901, the Government of India had established the post of the Inspector General of Agriculture and expanded the Agricultural Department. In 1905, a sum of 20 lakhs of rupees had been earmarked to be spent yearly on experiments and research in agriculture. The Central Government made plan to make various facilities available for agricultural education. Accordingly in 1908, the Central Research Institute, Pusa (Bihar) had been established. A donation of thirty thousand dollars by Mr. Henry Phillips, an American benefactor, considerably helped the establishment of this institute. After the earthquake of 1924, this institute was shifted to Delhi. Besides this, agricultural colleges were established at different places i.e. at Kanpur (1906), at Coimbatore (1907), at Sear (1909) and that at Lyallpur in 1910. The Poona Agricultural school was raised to the status of Agricultural College. Further institutions were founded at Naini, Kanpur and Nagpur. Colleges at Syedpeth and Sibpur were abolished. Five out of these six agricultural institutes were under the control of the Government; the Naini Agricultural Institute, Allahabad was under the control of an American Mission.

1. Estimates Committee, Tenth Report, p. 15. (1928-29).

The Agricultural Commission was appointed in 1928. This Commission put forth many valuable recommendations with respect to the improvement in agriculture and general rural conditions, having studied all the problems connected therewith. As a result of these recommendations, the Imperial Council of Agriculture Research was established in the year 1929. The subject of Agriculture was also included in the curricula of Secondary and Primary education. Agricultural education has been expanding continuously for the past few years. The number of agricultural colleges is on constant increase and maximum facilities are being provided in the sphere of agricultural research. Many students are being sent to England and the U. S. A. for higher studies in agriculture. At present there are *twenty one* Agricultural colleges in the country. The most eminent ones are Balwant Rajput College, Agra; Allahabad Agriculture Institute; Government Agriculture College, Amritsar; Agriculture College, Benaras University; Agriculture College, Bangalore; Central Agriculture College, Delhi; Indian Agriculture Research Institute (New Pusa) Delhi; Government Agriculture College, Kanpur and Agriculture College, Poona. Besides these, there are certain other places having agriculture institutes such as Lakhavati (U. P.), Dharwar, Hyderabad, Mukteshwar, Nagpur, Sabour, Anand, Bapatla, Indore and Khamgaon, etc. In Uttar Pradesh, education in Agriculture is being provided nearly in 3,000 Junior High Schools. In view of the food requirements of the country, there is greater need of research and practical work in agricultural science. "The new India has committed herself to the upholding of human freedom, to the recognition of individual worth, and to the nurture of human dignity and self respect. The food problem of India must be solved by means which are in harmony with the fundamental principles of freedom, democracy, equality and fraternity, which are the foundation stones on which the structure of the new Indian society is being built."¹ Enough encouragement is being

1. *The University Education Commission* : p. 196.

given to agricultural education during the Second Five Year Plan.

5. **Commerce**—The commercial education made satisfactory progress during this period. During 1901-02, there was not even a single commerce college in the country, but in 1936, the number of these colleges became eight. The first commerce college was founded at Bombay in the year 1913. Later on, the facilities of Commerce were instituted in Calcutta, Dacca, Allahabad, Delhi and Lucknow universities. During 1946-47, the number of commerce colleges was 14 and that of schools 296. Commerce Faculties have been established nearly in all the universities during the past thirty years. Besides, in many degree colleges, commerce department has been opened like Arts and Science ones. Education in this subject is given in Middle, High School and Intermediate classes also. The Andhra and Delhi universities provide a three-year Honours Course in commerce. The Bombay, Allahabad, Lucknow and Agra universities run classes in M. Com. Sufficient research work is being carried on in this subject. The number of commercial institutions has abnormally increased in the country after 1947.

6. **Miscellaneous**—Besides the above mentioned practical education, there are certain other branches of it which prepare students for the economic aspects of their life i.e., Teaching, Forestry, Art and Cottage industries etc. Many colleges and schools have been established for the training of teachers. During 1946-47, there were 33 Training colleges which provided training to 2,747 students. In Uttar Pradesh, new Training Colleges have been opened at Agra, Gorakhpur, Kanpur, Lucknow, etc. for the training of graduate teachers. There are training colleges for women candidates as well. Some universities are running classes of B. Ed. and M. Ed. The Institute of Education, Bombay and Central Institute of Education, Delhi provide facilities in research work; but India still lags seriously in the work of original investigation in the sphere of education. Hence some students go abroad i.e. England or America yearly for the sake of research work. Besides this

various centres have been established in the country for the training of teachers for Basic Education; some of them i.e. those at Tarki, Wardha as well as Jamia Millia, Delhi and Vishwa Bharati are of country-wide renown.

In 1947, there were fourteen Art Schools in India for the education in Art, attended by 1,693 students. There exist institutions for the education in fine arts like music and dancing. The pre-eminent in this respect are Bharkhande Sangeet Vidhyalaya, Bombay; Morris School, Lucknow, Sangeet Vidyalaya, Calcutta and Kala Kshetra; Adiyar. After 1947, many Art institutions have emerged into existence. The Government is encouraging education in Art by awarding scholarships to the artists.

For the sake of education in Forestry, there exist two institutions, one at Dehradun and the other at Coimbatore. The International Forest Conference held at Dehradun in January, 1955 is an event of great historical significance. In the Second Plan grants have been made for the expansion of these institutions at Dehradun and Coimbatore.

Conclusion :

It is in short, an account of the gradual growth of Technical and vocational education in India. The world, to day, is blindly pursuing the lure of mundane and materialistic prosperity. The once prosperous India, by an ubiquitous turn of fate, had fallen on evil days and reached the nadir of her glory but she is stirring now, being conscious of self-dignity and is looking hopefully and eagerly to her—bright and prospective future. Her dream can be materialized only when she can provide technical, vocational and industrial education in adequate measure for her industrial progress. It is gratifying to note that she is marching with steady though slow steps on the way to her desired goal. In the end we can close our account with the words that, "Science has developed at an ever increasing pace since the beginning of the century, so that the gap between the advanced and backward countries has widened

more and more. It is only by adopting the most vigorous measures and by putting forward our utmost effort into the development of science that we can bridge the gap. It is an inherent obligation of a great country like India, with its traditions of scholarship and original thinking and its great culture heritage, to participate fully in the march of science, which is probably mankind's greatest enterprise today."¹

1. Govt. of India. Scientific Policy Resolution, op. cit., Para 6.

CHAPTER XIX

EDUCATION IN UTTAR PRADESH

(1937—58)

Introduction :

An account of the progress in general of education in U. P. has been given in brief in the foregoing chapters according to the context. We seek here to give somewhat detailed account of the same in the present chapter. The movement of modern education had been started somewhat later in U. P. than in Bengal, Madras and Bombay for the British Empire had been established here later in comparison to these provinces. In ancient and medieval ages, this region had been an important educational centre. Though modern education had begun its progress in this part of the country during the last decades of 19th century, the real progress occurred only in the beginning of the twentieth century. During the first three decades, U. P. progressed to an appreciable measure in the spheres of Primary, Secondary and University education. Professional and Technical institutions had also been established here. In 1913, improvements had been brought about in primary education on the recommendations of the Pigot Committee. Accordingly fresh schools were established for the education of boys and girls, curricula were improved and rendered suitable to the needs and environment of the people of the province. In 1919, the Municipalities framed laws in order to enforce compulsory primary education in the province. In the year 1926, the Provincial Government, with a view to making primary education compulsory in the rural areas, passed an Act for the District Boards. The movement of adult education had been afoot in the province as early as 1927 and night-schools were started for the adults. In 1923, according to the recommen-

dations of the Report of Weir Committee, such schools as were weak and inefficient from the viewpoint of finance, capable teachers, proper equipment and adequate building etc. were to be abolished. The Hartog Committee had also made similar recommendations. Hence the improvement in the standard of primary education was strongly stressed by acting upon those recommendations. Similarly, changes were introduced in Secondary and University educational spheres,

In 1939, the Acharya Narendra Dev Committee submitted its report in connection with the reorientation of primary and Secondary education. In 1948, the plan of converting the existing Secondary Schools into Higher Secondary Schools was implemented. In 1953, another Report has been submitted by the Second Acharya Narendra Dev Committee with regard to secondary education. As regards University education, the Thompson Engineering College of Roorki had been raised to the status of the University in 1948. A University at Gorakhpur and a Sanskrit University at Varanasi have been established in July 1957 and March 1958 respectively. The U. P. Legislature has passed in December 1958, a Bill to set-up an Agriculture University at Rudrapur near Nainital. Besides, in response to a pressing public demand for university at Meerut and Kanpur the State Government have set-up fact finding committees to study the possibilities in this direction. Similarly, progress has been made in the other spheres of education as well. Below is given an account of cumulative progress in Uttar Pradesh.

Elementary and Basic Education :

In the year 1937, with the establishment of the Congress Ministry in the province, the Wardha Scheme had been enforced according to which basic education had been started in the primary schools. In August, 1938, a Basic Training College was founded for the training of Graduate teachers in the Basic system of education. In U. P. the self-supporting aspect of basic education was not adopted though an idea of income from the sale proceeds of the articles made by children had

been envisaged. In addition to it, Art and its practical aspects were specially emphasised and the co-ordination of the subjects was not limited only to the crafts, but on the contrary, it was extended to the social environment of pupil. Besides, provision of Refresher Course in basic system was made for the teachers of primary schools under District and Municipal Boards and inspecting officials of Education Department. In 1939 the Government had hardly begun the implementation of the recommendations of the Acharya Narendra Dev Committee set up for the reorientation and improvement of primary education, when the Congress Ministry resigned. Thereafter, owing to the difficulties upon the outbreak of the World War II, the U. P. Government did not devote much attention to educational expansion in the province. Consequently, a fatal blow to the progress of primary education was thus dealt. The basic system of education too could not advance against these odds.

On the publication of Sargent Scheme in 1944, the Government framed a plan of developing pre-primary and primary schools in the province according to the recommendations of the scheme referred to. The Sargent Scheme had also recommended to adopt the basic system in primary schools, but real progress in this direction could be made only since the Interim Government at the Centre and popular Ministry in the State had been established in 1946. With the independence of the country in 1947, elementary education attained a higher level of progress and expansion.

In 1947, the number of children of school-going age in the state was nearly fifty-eight lakhs and there was provision of education only for fifteen lakhs of children out of them. Rest of the children, 43 lakhs in number, were yet to be provided with educational facilities. Under such conditions, the State Government made the plan of opening at least one primary school in every village. In the beginning the Government had decided to open 2,200 schools in each of 2,200 villages within ten years. In 1947, the State Government adopted a Five

Year Scheme for educational development. Under the scheme they thought of opening all the primary schools within the span of five years and accordingly another scheme was framed to establish 4,400 schools every year. But owing to paucity of funds and want of proper planning, the scheme remained only a pious hope.

At present there are about 32 thousand elementary schools in U. P. providing free education to about 30 lakh children of 6-11 years age-group. These schools include about 3 thousand schools for female children exclusively. The duration of elementary education is of five years from standard 1 to 5.

As regards the administration of elementary schools, in the towns they have been under the local Municipal Boards, Town Areas or Cantonment Boards as the case might be. In rural areas till 1957 elementary education was the responsibility of District Boards. Since the abolition of these Boards the administration of elementary education has passed on to Antarim Zila Parishad or Interim District Councils and has been integrated with the over-all planning in country-side. There is a Deputy Inspector of Schools assisted by a number of sub-deputy Inspectors for the general supervision and inspection of primary schools in each district.

Since the introduction of the Wardha Scheme of Education the elementary schools in U. P. had been gradually converted into the basic schools with result that by now all these schools have been converted into Junior Basic schools. This has necessitated the change in the curriculum; hence now instead of the traditional curriculum of 3 R's we have one suiting to the environment and requirements of the children centred around some basic craft.

Because of the predominance of agriculture in the state, it has been decided to make elementary education centring around agriculture wherever such facilities are available. Where, however, land is not available some locally prevalent craft is chosen for the purpose. Thus an attempt has been made to correlate education with the needs of the community.

The practical curriculum for the elementary schools consists of some subsidiary craft such as spinning gardening and elementary agriculture. For girls there is the provision for elementary home-science in place of agriculture. Besides, there is a common curriculum including language, basic mathematics and hygiene for both boys and girls. Lessons on geography, history and other social studies are included in their main textbook on language known as Basic Reader. The number of books has been reduced. There is only one Reader in class one, in class two there are two books—one on language and the other, on basic mathematics. In classes third, fourth and fifth there are 3 books each including language, basic mathematics and agriculture. A provision has been made wherever possible for a small-farm of 5 acres to be attached with every elementary basic school. Some equipment has also been given to every school for basic crafts along with some simple agricultural implements. At the time of conversion of traditional primary schools into junior basic schools a grant of Rs. 200 was given to each school for the purpose of this equipment. Every year some grant is given towards this objective.

There are about 80 thousand primary school teachers in the State, including about 7 thousand lady teachers. Some reform has been effected in the training facilities provided to the teachers. Now the period of training has been raised to two years instead of one in order to provide them with an integrated course of training and a Normal training school has been established in every district of the state. The teachers are being given increasing opportunities to enhance their vocational skill through the provision of literature on basic education and organisation of district Seminars on basic education. Research work on various problems of elementary basic education is carried on in the Central Pedagogical Institute, Allahabad and Government Basic Training College, Lucknow. The Government is working on preparing a scheme for the benefit of the

teachers by conducting a survey of elementary education and by preparing a Guide Book for teachers.

As regards the introduction of compulsion in primary education, we note that since the enactment of the Primary Education Act in 1919, the progress of making the primary education compulsory remained rather very slow. The progress however became more rapid after the year 1947. Before 1947 there was provision of compulsory education in only 37 municipalities for boys and in 3 for girls. In the year 1951 these figures became 86 and 7 respectively where education became entirely compulsory besides 33 more municipalities where it was made partly compulsory. Since then the number is constantly increasing. By the end of the Second Plan period in 1960-61 it is expected that compulsory elementary education will be introduced in 110 out of 120 municipalities in the State. Besides, the education has been made free upto class VI with effect from September 1958. It is expected that a rise of about 30 percent in the number of school going children in the age-group of 6-11 upto the end of the Second Plan will be effected in the State.

In May, 1958 the State Government had appointed four departmental committees to examine questions relating to the standard of general education, target of compulsory education, regular payment of teachers salaries and discipline among students. The committee for primary education will examine and suggest improvement in the selection of books and their distribution as also to ensure regular payment of the salary of teachers under local bodies. The other problems to be considered by the Committee include shifting of the schools on the principle of one primary school for each unit of two villages and adjustment in the pupil-teacher ratio. The Committee will also consider the ways of fulfilling the targets of compulsory elementary education in the State.

Thus we find that the primary education is on progress in U. P. though the pace is not quick enough to provide adequate opportunity to the children of this populous and rather back-

ward state as regards the percentage of literacy. When we view the whole picture of educational development in Uttar Pradesh during the last over one decade, we clearly discern the tendency on part of the State Government to starve and languish the elementary education at the cost of university or higher education. It appears as if the State Government have a glamour for establishing new university every year, which, though by no means an unwelcome attitude, should not be fostered by neglecting the fundamental right of our children to receive elementary education. Though the state budget on primary education has been increasing during the last more than a decade from Rs. 1 crore to about Rs. 4 crores, yet in view of the needs and vastness of the problem and expansion of the education, this cannot be regarded a satisfactory provision.

Secondly, the provision for girls' elementary education, particularly in rural areas has been very scanty and unsatisfactory. Whatever the small number of schools for female children, they are in a most horrible and deplorable state with no buildings, no sufficient and good teachers, no equipment and with very bad and inefficient inspection. Most of the teachers in girl's schools in rural areas are merely literate and untrained with all their clumsy and outmoded manners and attitudes. In the absence of suitable amenities good type of lady teachers are not attracted to go to the villages. The result is that the already shabby and dilapidated village elementary schools are becoming more and more pathetic every day. It has been observed in many districts in U. P. that girls leave their own schools and prefer to go to the schools of boys wherever such facilities are available. It is therefore necessary that the Government must pay an immediate attention to the primary education of girls particularly in rural areas.

Thirdly, the confusion that has been created in this State particularly by calling on rather miscalling all the traditional primary schools as 'Junior Basic Schools' without making suitable changes, is rather aggravating the problem of primary

curriculum still more. The Basic Education Assessment Committee appointed by the Government of India in 1956 was surprised to note this fact that how all the primary schools have been named as basic schools in Uttar Pradesh. It is a matter of common knowledge that the standard of teaching in primary schools in this state has sufficiently fallen and along with many other causes, the confusion about the theory and practice of basic education in the minds of teachers and the authorities alike, is one of the main causes. The majority of the teachers are ill-trained, outmoded, not conversant with the technique of basic education, ill-informed about the other development taking place in the methods teaching and in most cases totally incapable of establishing correlation which is said to be the very core of basic education scheme. They have no sound academic back-ground and necessary imagination for correlating a basic craft or agriculture or gardening etc. to other subjects like social studies and mathematics.

Moreover, the equipment provided in these so-called basic schools is regrettably scanty and outmoded. Leaving aside the question for the moment of adequate buildings and sitting facilities for children, the material needed directly to implement the basic education scheme such as agricultural implements and other material needed for arts and crafts, is rarely supplied to the schools. How can then we regard these schools as basic schools merely by the change of their name of calling the books taught therein as 'Basic Readers'?

Another anomaly that has recently been created in this State by the creation of the Antarim Zila Parishads is the transfer of control of education to District Magistrate. It is a matter of common knowledge that a District Magistrate, howsoever well intentioned, cannot pay proper attention to education being too much pre-occupied with administration and the ever increasing problems pertaining to planning going on in countryside besides many other odd jobs. In such circumstances the responsibility of supervising and planning elementary education falls upon the Deputy Inspector of Schools.

This creates a kind of diarchy in the field of elementary education. A District Magistrate, mainly concerned with revenue and administration cannot always be regarded a technical person with regard to education. The real problem facing the primary education in our country are not merely administrative problems. They are much more than these. It has also been observed that the District Magistrates who are by tradition moulded in a particular type of behavioural pattern with the revenue staff and other subordinates, carry on their notions in the field of education also. Under such circumstances there is no wonder if the Inspection Staff, which is accustomed and rightly so, to some amount of academic freedom and autonomy, fail to discharge their duties in a dignified way by exercising their imagination and educational vision. It is therefore necessary that this diarchy from the field of elementary education should go as early as possible.

Other main drawbacks of primary education, such as deplorable condition of teachers, the low salaries, inadequate training, absence of good school buildings, lack of facilities for games and physical exercises, total absence of medical facilities for students and teachers, inadequacy of inspection and supervision by the department, want of material aid to teaching and neglect of pre-primary education etc. are as common to the State of Uttar Pradesh as indeed to any state in India. What is urgently needed is a favourable order of priority to be given to education in State schemes for planning and State budget and sincere implementation of all the schemes and commitments in the sphere of elementary education.

Reorientation of Education Scheme :

The U. P. Government has introduced the Reorientation of Education Scheme in Junior High Schools after the primary basic education, since July, 1954. India is mainly an agricultural country. Here 69.4% of the total population of the country earns livelihood through cultivation. Hence the present

system of education which emphasises exclusively bookish knowlege and the mental development of children, is quite unsuitable for most of the children of the country. Whatever knowledge is acquired by the child in the school, is not consistent with the practical affairs of life. In the absense of a knowledge of some basic craft, his education is quite unproductive. The present system of education based entirely upon bookish and theoretical learning has contributed much to the growing unemployment among the educated youths of the country. Under such circumstances, education in agriculture, industry and handicrafts obviously occupies an important place in educational system of the present times.

Besides, the Basic system at the level of primary education has universally been accepted in the country. Hence, in order to establish co-ordination between primary and secondary education, and to maintain the fundamental elements of education received at the primary stage, it is of paramount necessity to continue the system of education at the level of Junior High Schools as well. While democracy is being experimented in our country, plans for economic reconstruction of the country are being implemented, it is very essential that our young persons should receive such education as would help the economic prosperity of the country along with an all round development of their personality.

Being inspired by these aims, the U. P. Government has thought of implementing the scheme of educational reorientation in the State. Since agriculture is the basis of rural life, hence it has been made to serve as the nucleus of education. Though the scheme of reorientation has been, in the first instance, experimented in Junior High Schools, it will, later on, be enforced in the spheres of primary, secondary and Higher Secondary education. Under the basic system of education, the children of the State within the age group of 6-11 years receive education upto 5th class with some basic craft as the centre of education. The scheme of reorientation, therefore, is being implemented for the purpose of meeting the educational

needs of adolescent children of the age beyond 11 years. Hence the scheme is nothing but a step to continue the basic system to higher stages.

Under this plan every Junior High School or Higher Secondary School in rural regions of the state will have to maintain an agricultural farm of five to 10 acres in area. The land for the farms will be acquired as land benefactions from the village people. Where that land for farm will be unavailable, or main occupation of people is crafts or other cottage industries in place of agriculture, the crafts or such industry will form the centre of education at such places in order to suit the local conditions and requirements.

The curriculum of agriculture will include animal husbandry, gardening and forestry also. In hilly regions, gardening and bee keeping will be included.

The farm will be organised by school children with the help and guidance of a teacher known as Extension Teacher. Every pupil will be required to work for at least two hours a day at the farm. The school will be the main sphere of activities for children where they will learn the real lessons of physical labour, social life and self-dependence. In these farms, cultivation will be done by experimenting novel methods of agriculture. The village farmers will also be encouraged to employ the modern scientific methods in agriculture by experimental demonstration. The rural children at the same time, who would later on adopt agriculture as the source of the livelihood would adequately and properly be trained in developed and scientific methods of agriculture.

Every school will serve as the centre of social life for the neighbouring rural areas. Every thing will be managed by the co operative efforts of teachers and school children. In addition to agriculture, the children would also undertake the work of plantation round the school-building and making it attractive and clean in appearance. A small workshop will also be established in the school for the sake of repairing various tools

and implements used in agriculture. The children will thus receive practical training in metal and wood work, etc.

The scheme of reorientation does not aim merely at making students skilful agriculturists; the schools, on the other hand, will fully provide for the development of cultural and social aspects of their lives. There will be provision of libraries, reading rooms, playgrounds, gymnasias and dramatic performance for the children. They will not only recreate themselves with manifold means of entertainment *i. e.* folk-songs, folk dances and histrionic display, but also will help the rural people develop their cultural life by providing them with the facilities of participating in the recreational activities. Thus a very intimate contact would be established between the villagers and school children.

In addition to that, a 'Youth Club,' would be established in each village with a view to developing the qualities of leadership in children in every sphere of their life. The leader of this club will be elected by the children themselves. The duty of the teacher would be that of advising them in this matter. This body can include any particular villager or adviser. Only those students who would undertake to do some such work as spinning, cleaning, plantation and their tending an animal and also bee keeping etc., will be eligible for the membership of this body. Besides the individual programme, there will also be certain collective undertakings. It would be compulsory that a party should complete at least four such programmes during a year. These programmes will consist of making drains in rural areas, making roads and planting trees alongside them, staging a drama and some such other activities. Making tours to other agricultural farms and going for a picnic in open air would also form an integral part of the programmes. The aim of the body would be social service activities such as extinguishing of fire and destroying of the pests that harm the crops of the farmers, etc. Special meetings of the party will be held accompanied by recreational programmes;

such as games and sports and other means of diversion. Other village lads would also be able to participate in these recreational programmes with the school children.

Thus it is evident that under the Reorientation of Education Scheme, the school would serve as the forum of multifarious activities of corporate life of villagers. But the scheme can never achieve marked success in its aims without the active co-operation and sympathetic attitude of rural-folk. As a matter of fact, their sympathy will be the very spirit of the scheme.

Besides the active sympathy of the villagers, the 'teacher' will form the very pivot of this education. The success or failure of the scheme in fact, rests ultimately upon the guidance and organisational capacity of the extension teacher. The teacher, in general, is of immense importance for the successful career of any educational plan, but his importance in Reorientation of Education Scheme is still greater. The duty of the teacher, would be, besides giving practical education in agriculture to his pupils, setting a high ideal of socially perfect life before the students and inspire them to proceed in the direction of achieving that aim. For this purpose, therefore, he is required to be proficient not only in agriculture, handicrafts, gardening and animal husbandry ; but he should also act as guide and leader to the students for the development of social and cultural aspects of their lives and mould them according to the ideals of the scheme. This would be quite impossible as long as the teacher does not dedicate himself to this duty unconditionally considering it to be his sacred responsibility.

The Progress of the Scheme :

The U. P. Government enforced the above Scheme throughout the state in July, 1954. Before its enforcement a Conference in connection with the scheme under the presidentship of the Education Minister was held at Lucknow on January 10, 1954. All the Chairmen of the then District Boards of the state, Inspectors of schools and other officials of Education

Department were invited in the conference. Since then constructive steps have been taken in this direction. The scheme has been introduced in nearly 3,000 Junior High Schools and Higher Secondary Schools of the State. Nearly 2300 schools have acquired land for agricultural farms. The land has been tilled and sown with the assistance of the village-folk. The Government has provided these schools with initially necessary tools of agriculture. No adequate provision of ploughs, oxen and wells has been made so far in all the schools. The area of each farm should be at least ten acres. In the first few months, it had been experienced that the scheme would not only be self-supporting but also will be in surplus to a certain degree. The hope is that the teachers and students working at farms will be able to be remunerated for their labour. The schools which owing to certain limitations can not start agriculture, have been chosen for the introduction of training in some handicraft. This particular handicraft will form the centre of education in that school. An 'Educational Fund' had been opened in the name of the Chief Minister in order to meet the initial expenditure on the scheme. By November, 1954 a sum of Rs. 29,45,000 had been collected in the fund.

Every year grants are given a large number of schools for the purchase of bullocks and sinking wells. The Government Training Schools and Colleges engaged in imparting training to the extension teachers are given grants for purchasing land and setting up electric pumps or tube-wells. In the various Community Development and National Extension Service Blocks nurseries and Agricultural museums are being started in the Junior High Schools—also known as Senior Basic Schools—where extension work is carried on.

As remarked earlier, the success of the scheme depends largely upon the ability and sincerity of the extension teachers. For this purpose adequate facilities have been provided for the training of the extension teachers and eight training centres have been started in the state at various places. Here train-

ing is imparted in Agriculture, Gardening and Extension work. In order to keep their knowledge fresh, refresher courses for teachers are also run periodically on these centres. In order to provide adequate supervision of the work of extension teachers in their respective schools, one Extension Inspector over 10 reoriented schools has been appointed. On the regional State level there are Regional Extension Directors and Agriculture Superintendents who go around to see the work of extension in their respective spheres. During the Second Five-year Plan period, it is expected that under the Reorientation scheme, crafts would be started in 1,113 Junior High Schools and agriculture in 412 schools. Besides 200 new Junior High Schools will be established where provision will be made for agriculture teachers. According to the records of the Government; the production is on the increase in the reoriented schools.

Criticism :

Thus we find that the scheme of Reorientation of Education is now before us in the form of a living truth and a concrete reality. It may be said with certainty that the scheme will achieve success in eliminating some of the defects prevalent in present system of education at the secondary school level, developing all the aspects of the child's personality, helping solve the problem of unemployment, making the child a productive unit of the society, teaching him the lesson of dignity of labour, training him in democratic principles and creating qualities of leadership and lastly, bringing the village-folk and the schools in the closest touch. The child's personality will be developed properly and perfectly in his natural and traditional environment. He will be required to do some manual work in the school; hence he will understand the importance and dignity of physical labour and thus will develop into a healthy and self-reliant citizen eventually. Often it is found that the rural children take the agriculture after finishing their junior High School course. Such children hitherto used to adopt

the stereotyped and traditional methods in agriculture owing to the absence of practical training in agriculture. But now they will be able to receive proper and adequate training in the newer and more scientific methods of cultivation in these schools.

Another great advantage brought about by the scheme is that much of the sterile and barren land which was hitherto quite out of use, has been rendered productive and fertile by the indefatigable efforts and zeal of the children coupled with the co-operation and guidance of the teacher. The hope is that more such land will be reclaimed and rendered fertile. The national revenue can be enhanced by such experiments in making useless land fertile.

Besides, a monstrous and glaring defect of our educational system has so far been that many young men, having received education generally haunt towns and cities in search of service and thus our villages are deprived of the attention and services of the educated young persons. The advantage accruing from the scheme would be that after their training in agriculture, the young persons will engage themselves in the work of developing agriculture in villages if they so liked. Again there is the possibility of teachers and students earning some income from the source of agriculture. The income from the sale proceeds of agricultural commodities will help relieve the states of the burden of educational expenditures to a considerable measure, and the funds saved thus may be utilized in other programmes of educational development.

Another benefit of the scheme is that the local public will come in the closest touch with these schools and thus these institutions will be social centres in real sense of the term. Our schools will develop into centres which will bring about culture, social and economic regeneration of rural areas.

So far we discussed the merits of the scheme. It is, however, not entirely immune from defects inspite of the merits. The critics of the scheme hold that the implementation of the scheme will essentially lower the general standard of education.

Children will mainly occupy themselves with agricultural activities. They will likely ignore other subjects of education. The consequence of it would be that when these students go to cities for higher education, the standard of their general knowledge will be far lower than that of their urban companions. Thus, in turn, will bring down the standard of higher education too. Moreover, the rural children will lag far behind the urban students in competitive examinations for higher posts. Some extremists hold the views that the scheme is nothing but a subtle strategem on the part of the government to keep the villagers backward and confined only to agricultural duties. This view seems to be far from reality; yet it is, however, quite possible that the standard of education is liable to fall down if children are kept engaged in the agricultural activities at the Junior High School stage. Not only that our society will be divided into two clear and distinct classes and under these conditions all our hopes of establishing a classless society will miserably be frustrated.

Again, the villagers argue that if their children were to be sent to schools only for the training in agriculture, they could better do that work at home. What then was the use of sending them to schools they say? The argument, no doubt, is quite senseless. The fact is that the agricultural methods adopted by the village farmers are quite stereotyped and traditional; but the children would be trained in modern scientific methods of cultivation. Moreover, the number of children assisting their parents in agricultural tasks is quite negligible, so far so that even most of the parents consider it blow their social prestige that their children after receiving English education should undertake agriculture as their profession. This should, however, be regarded only a distorted and unprogressive mentality.

Other defects pointed out in the scheme are that the scheme is not fully pre-planned. It has been well-explained. Even many responsible district authorities find themselves fumbling in dark and feel themselves incapable of presenting a vivid and

clear picture of the scheme before the public. It is a fact that state efforts have been far from being adequate and complete in making the scheme popular and drawing a clear defined outline of it. The most evident proof of its lack of a pre-drawn programme is that when it was enforced in July, 1954 the extension teachers had no clear idea as to what they had to do or whence they should get tools and seeds for many days after the introduction of the scheme. The Government made no provision either of oxen or wells. Needless to say that the idea of training Indian children in agriculture without the provision of oxen and wells and exclusively on modern methods is quite ridiculous. Further it was asserted against the scheme that the educational authorities collected funds for the 'Educational Fund' forcibly from the teachers and students. This has antagonised a major fraction of rural-folk against the scheme. Some villagers have opposed the scheme on the grounds that the land which had been attached to schools for agricultural farms was used by them as pastures or could be brought under the plough by and by. Now they were deprived of that possible advantage. Another fear that haunts the village-folk is that under the scheme of the consolidation of holdings, the agricultural farm attached to the school will be kept within the easy reach and nearest bounds of the school; and under such circumstances the farmers would be given barren land, being deprived of their good and fertile holdings. It has also been seen that the extension teachers are not evincing a keen interest in their work. Some such persons have been selected as extension teachers as have no practical knowledge of agriculture. How can they be expected to impart training in agriculture of others being themselves trained only for a narrow span of 3 months' period? The teachers selected from urban areas feel quite lonely and strange in rural setting. They have not been able to enlist the co-operation and assistance of the villagers.

An impartial examination of the objections put forth above reveals that whatever defects have been affirmed as being ess-

entiatly inherent in the Scheme of Reorientation of Education, they do not belong so much to the scheme itself as to the mode of its implementation. If the scheme be well-planned, all the defects in its execution can easily be eliminated. So far as the reaction of the villagers to it is concerned, it can never be regarded as progressive and keeping pace with the spirit of changing times. If democracy has to function successfully in the country, the citizens will have to be prepared to sacrifice private and individual interests for the promotion of general good. Inspite of all that, the educational world will have to await its ultimate success, watching minutely the gradual progress of this great experiment.

Secondary Education :

The Secondary Education progressed in U. P. during the regime of the Britishers. The aim of this education was to educate some people belonging to the middle class of society, in some Government or private schools of province so that they having passed the Matriculation examination, might take some clerical jobs in various Government offices. The benefit of Secondary education was available for the shortest possible number of people in order to stem the tide of unemployment. Some people would seek admission to universities for higher education. In U. P. before 1948, the Secondary education commenced in VIII class. The student having passed High School Examination was required to study for Intermediate examination for a period of two years. In 1958, the Secondary education started in class IX. In a way, the Junior Secondary education begins in class VI. A reference thereto will be made later on.

In 1937, the number of Secondary schools was on the increase on account of the increase in the number of primary schools. The educationists were of the opinion that even twelve years secondary education would not make the students in U. P. capable of standing on their own legs. Thereafter a crisis faces the student. He either seeks one clerical job in

order to keep the body and soul together or gets admitted to some University; and majority of students discontinue their academic career owing to financial difficulties or poor prospect of getting good job.¹

Hence the U. P. Government appointed a committee in 1939 under the chairmanship of Acharya Narendra Dev with a view to examining and reorganising the Secondary Education of the province. A brief account of its recommendations has already been given in the preceding pages. The Committee recommended that subjects to be included in the curriculum of Secondary Education should be varied and diversified so that the student might receive training in every aspect of life.

During the period of the World War II, no encouragement could be given to the Secondary Education in the province. Not only that its condition deteriorated to a certain extent. With the advent of independence the dimensions of Secondary education have astonishingly bloated. In 1948, the scheme of Higher Secondary Schools was enforced in the State. This was followed by gradual and steady progress in its career. In recent past, Secondary Education has made more progress in rural areas than in the urban ones. Now-a-days, the villagers are very zealous in establishing new High Schools. The Junior Schools are being gradually promoted to the position of Higher Secondary Schools and in this way Secondary Education has been constantly showing an upward trend in Uttar Pradesh.

In the year 1946-47 there were 1,850 middle schools in U. P. with 2,47,841 students and 11,381 teachers; in the year 1955-56 these figures rose to 3,640 schools, 4,27,025 students

1. "Secondary Education was merely regarded as subsidiary to University Education; it does not provide varied forms of training for life and employment to suit the varied interests and abilities of large numbers of pupils.... The system must be a complete, self-sufficient and integrated whole."

The First Acharya Narendra Dev Committee Report (1939).

and 19,996 teachers. In the subsequent years more progress has been made in this direction.

Similarly, there are at present about 1,500 Higher Secondary Schools in U.P. having about 70 lakh students. There has been a phenomenal increase in the volume of secondary education during a period of a decade after independence. For instance, in the year 1946-47 there were 506 High Schools, having 2,03,225 students and 9,187 teachers. In the year 1956-57 these figures rose to 1,474 Higher Secondary Schools with 6,44,125 students and 28,671 teachers respectively. The Government expenditure on secondary education rose from Rs. 99.16 lakhs in 1946-47 to Rs. 235.46 lakhs in 1956-57. It is because of this rise in the number of pupils reading in Secondary Schools that there has been a tremendous rise in the number of students taking examination. In 1947 about 48 thousand candidates appeared for Secondary examination. But now this number has risen to about 3 lakhs.

According to the Higher Secondary Education Scheme, the directions of the Government were that the High Schools should either become full-fledged Higher Secondary Schools by opening classes upto XII or should remain only Junior High Schools. The result of these directions was that every existing High School tried to introduce XI and XII classes. Some Junior High Schools also felt ambitious to be raised to the status of Higher Secondary Schools lest they should remain confined to existing status. Such a state of affairs brought in its wake a sort of eager impatience on the part of many a middle schools to obtain Government recognition for attaining to the status of Higher Secondary Schools. This has tended to bring the standard of education to a considerably lower level.

The Higher Secondary Education Scheme :

In 1948, a new Secondary Education Scheme had been framed. Accordingly its frame became as follows—

- (i) Junior High Schools, conducting VI, VII and VIII classes.

- (ii) Higher Secondary Schools conducting classes from IX to XII.

The Junior High School Stage : Formerly, there were two kinds of Junior High Schools in the province (1) Vernacular Middle Schools and (2) Anglo-Vernacular Middle Schools. In 1948, when the Government enforced the Secondary Education Scheme, the distinction between Vernacular and Anglo-vernacular education was removed. Accordingly, there is only one kind of High Schools with similar curricula. Formerly a period of two years was wasted in passing from Vernacular Middle School to Anglo-Vernacular Middle School. But this wastage of time and energy has been eliminated now. For the training of teachers for Junior High Schools, a new training curriculum, J. T. C., had been introduced in 1948 and eight Government Normal Schools were converted into Junior Training Centres. Besides, some private institutions were permitted to start J. T. C. training. The old C. T. curriculum has been brought to a close for male students.

Higher Secondary Stage : Four classes IX, X, XI and XII have been placed under it. The special feature of this scheme is that it provides four kinds of curricula as laid down in the Report of Acharya Narendra Dev Committee, published in 1939. It was quite essential that diversity in the curriculum should have been introduced in order to suit the taste and aptitude of students at different stages of their academic career.

According to this scheme the entire curriculum was divided into four categories i.e. A, B, C, and D which are respectively literary, scientific, constructive and aesthetic. At the end of class X an examination is held by the Department of Education. The provision of Secondary education for girls was placed at par with that for boys. But domestic crafts were made compulsory for girl candidates at Junior High School stage; and at the Higher Secondary stage. Music, Painting and Maternity Science were also included in the curriculum besides domestic crafts.

Out of the four categories of curriculum referred to above, A and B were the same as before. The category 'C' was of great significance because technical and vocational education had been placed under it—agriculture, leather work, commerce, bookbinding, metallurgy and industrial chemistry being the main ones of them. The fourth group consisted of subjects pertaining to fine arts. But now the number of these Groups has been raised 4 to 6. They are Literary, scientific, commercial, constructive, Industrial and Aesthetic. During the Second Five Year Plan period there has been made a provision for introducing 56 new subjects in the curriculum; 10 subjects for Industrial education, 10 subjects pertaining to Home-science, 5 subjects pertaining to fine arts, 15 subjects pertaining to commerce and 10 for agriculture and 6 for science.

Criticism :

It is thus quite evident that an intimate relation has been established between Junior Education and Higher Secondary Education. Every student is free to take any curriculum to suit his needs and requirements owing to the provision of diversified curriculum consistent with various tastes and aptitudes of the students.

One prominent and long-standing defect in the sphere of Secondary Education was the predominance of bookish learning in the system. It will be, it is hoped, eradicated to a certain extent and education will be so moulded as to suit the practical affairs of life of students. Moreover, admission to Universities would not be the only and narrow aims of student receiving Higher Secondary Education. It will be a complete stage itself by completing which the students will be enabled to form a productive and self-dependent unit of society.

It is the theoretical aspect of it. So far as practical side is concerned, it is subjected to the most trenchant criticism and it has not received any support from any quarters. Many difficulties have been confronted in the process of its implementation.

In the first place, most of the students selected only the literary Group of the curriculum. The Group 'C' which was regarded as the keystone of the curriculum, is the weakest spot in it. The Scientific Group has been able to maintain *Status quo*. Majority of students seek admission to it. It is only when student fails to seek admission to it that he accepts as *piss aller* either Constructive Group or Aesthetic Group. Only 10% of the total number of students take admission to them. As a matter of fact, the Groups lack, unluckily capable and trained teachers specially the rural areas are deficient in it. The second thing that is noteworthy about it, is that most of the schools do not possess proper equipment and material required by these Groups. Further, no student thinks himself perfect in any craft or fine arts on the basis of his two year course in them. Nor can any of them entertain the vain hope of getting some job or employment at the completion of the course. Hence most of the students do not offer the subjects.¹

Besides, subjects have been divided and sub-divided into the "main" and "subsidiary" ones. This creates much confusion and vagueness in the minds of students. Teachers, managers and the Government sometimes have to face certain difficulties pertaining to teaching, administration and finance owing to this division of subjects. Indeed, when the subjects has been classified as 'main' and 'subsidiary', the aim of the Government was that special emphasis must be laid on the main subjects, and the student who has offered a subject as 'Main' must be treated differently from one offering the same subject as "subsidiary". But what came of it? Could it be possible that special education was given to a student offering

1. Cf. "It is always doubtful if a student after passing High School or Intermediate examination with a main craft subject in the Constructive Group can earn his living. No clear picture of the economic set-up of the future as a whole has yet emerged and parents and boys cannot be blamed if they hesitate to take the grave risk of following a course which does not lead to assured employment."

Acharya Narendra Dev Committee Report (1953), p. 15.

a particular subjects as 'Main' ? It could not be possible in view of paucity of funds that any subject might be taught separately as main and subsidiary to different students offering them. Classes of both types of students are held together. Thus this distinction remained but baseless. As a matter of fact, it would have been far better, if the scheme were to be experimented in Government institutions or financially strong private schools first. On examination it has been found that even Government institutions too do not fare better as regards the working of the scheme.

In short, we can hold on the basis of the examination made by the Acharya Narendra Dev Committee into this matter¹ that:—

- (1) the scheme has not had a fair trial;
- (2) has met with only partial success;
- (3) has brought confusion in the working as also in the mind of students in the selection of their question papers;
- (4) has complicated the teaching by divisions like Compulsory, Main and Subsidiary subjects;
- (5) has served no useful purpose by adding a compulsory subject like General Knowledge;
- (6) has, by adding compulsory Hindi (Elementary Hindi being an additional subject) but not getting its marks added to the other marks, given Hindi a half-hearted support; and
- (7) has required that students be given directions in choosing their subjects of study without creating any definite and concrete plan of aptitude guidance which could cover institutions all over the state.

All the causes referred to above have substantially deterred the progress of the scheme. In recent years, the number of Higher Secondary Schools has increased to an abnormal extent so as to affect the standard of education adversely. The educat-

1. *Acharya Narendra Dev Committee Report* (1953), p. 16.

ional expansion called urgently for the increased number of trained teachers. In order to meet this urgent demand the Government allowed many a private college to start L. T. classes whence half and ill-trained teachers were produced forthwith. This phenomenon also shared the responsibility of bringing down the general standard of education. Moreover, these upstart institutions grew and developed like mushrooms incapable of consolidating their financial position. The fallen standard of education is ascribable to many factors; some of the main ones are : low scale of salary of teachers, delayed payments, appointment of untrained teachers on lower salary in place of trained ones by dismissing the latter every year, lack of good library facilities, scientific equipment and proper building and lastly management of the institutions in the hands of illiterate and incapable persons at certain places.

Besides, owing to the economic, social and political crisis affecting the country, education too is passing through the most critical phase of time. The society in present times has fallen a prey to morally degraded tendencies. Higher values of life are being ignored. Today multifarious responsibilities rest upon the teachers and students of general class. All these factors lead but to the downfall of educational standard. Owing to the abolition of classes III, IV and V from High Schools, the tendency on the part of certain guardians is to coach their wards privately at home and then get them directly admitted to class VI in High Schools. The standard of primary education is already very low under the high sounding name of Basic Education. These schools cannot fully satisfy the guardians of the children of primary schools. Hence they often get their children to be admitted directly to class VI. This nasty and unwholesome practice is especially indulged in by the urban people. This is the main reason why the standard and values of Higher Secondary Education have considerably been affected. This has inevitably led the State Government of Uttar Pradesh to experiencing the necessity of instituting an enquiry into the condition of education inside

the State and moulding the Secondary Education according to the changed social, economic and political circumstances of the State. The U.P. Government, therefore, appointed another Committee under the Chairmanship of Acharya Narendra Dev in March, 1952 for the purpose of examining the progress of Secondary Education and making suitable recommendations about the desired expansion of it in the State. The Committee submitted its Report in the year 1953. The recommendations by it are given as follows.

The Secondary Education Reorganisation Committee (1953) :

Appointment—The U. P. Government appointed the Committee under the Chairmanship of Acharya Narendra Dev on March 18, 1952 through a Government Resolution. It is also called the Acharya Narendra Dev Committee. After the working of new Secondary Education Plan between 1948 and 1952, it was left that it should be reconsidered and the progress made by it should properly be assessed and at the same time it should be seen what alternations could advantageously be effected in it according to the changing circumstances. Hence the appointment of the Committee referred to above took place.

Terms of Reference—(1) To examine the new scheme of Higher Secondary Education enforced in 1948 with a view to determining how far it has achieved success.

(2) To examine the various groups A, B, C and D of curriculum.

(3) To determine how far the students have selected different types of the courses consistent with their pre-dispositions and aptitude.

(4) To examine the achievements made by the groups Aesthetic and Constructive and determine their adequacy and utility and find out the scope of facilities for education in these subjects in different schools.

(5) To examine how far the practical and industrial subjects have helped those who have offered these courses to choose the suitable profession for their livelihood.

- (6) To suggest remedies for improvement.
- (7) To consider if and in what way technical education can beneficially be co-ordinated with general education.

Later on the terms of reference were further extended including thereby the considerations of and examining into the problems of leave and working hours, text-books, examinations and control and management of the institutions and the Committee was asked to make recommendations thereabout. Dr. Sampurnanand, the then Minister of Education, while inaugurating the first meeting of this Committee suggested that the Committee should also include in the terms of reference mentioned above such items as educational scope of the Psychological Bureau and College of Domestic Science for Women; Allahabad, problems of discipline among the students, religious and moral education, possibility or non-possibility of Sanskrit and English as compulsory subjects.

The Committee, having examined and considered all the above-mentioned problems, submitted its Report on May 8, 1953.

Recommendations :

(1) Hindi and Sanskrit should compulsory be taught at this stage. General Knowledge should be abolished from the curriculum as a prescribed subject. Mathematics should be made compulsory in the first two years. There should be six subjects in all for IX and X classes and only five for XI and XII classes. The sub-division of subjects into Main and subsidiary should be eliminated. Improvement in the curricula of primary, Basic and Junior High Schools is essential in order to improve the education at Secondary Education level.

(2) There should be a full co-ordination between the technical and general education. Technical schools should remain under the direct control of the Department of Education. Before deciding the location and types of technical institutions to be opened, an industrial survey of the state should be made for the sake of determining their geographical location. This type of education should be imparted free of charge. The

training colleges for the teachers of technical institutions should be recognised.

(3) Students should be given proper guidance in matters of choosing their subjects and a Psychological Bureau should be established in each district. In every school there should be given training at least to a teacher who might examine the children psychologically. Special importance should be attached to the curriculum, psychological tests and guidance in present Training institutions. There should be established at least one Council of Psychological Research Education.

(4) The Higher Secondary stage should comprise IX; X, and XI classes; the final year of Intermediate classes should be carried over the University course making the Degree course thereby of the duration of three years. At the end of XI class a public examination should be held. The minimum age which a regular student is required to attain before appearing at the Intermediate examination should be 16 years. Students at the Junior stage should be examined according to objective-test method. This method should be experimented at the High School stage as well by selecting 100 schools in the first instance.

(5) The Government Bureau of Psychology, Allahabad should be continued and improved at the same time.

(6) Every institution should teach at least for 200 days or 400 meetings and there should not be more than 235 full working days. Besides 31 gazetted holidays, Summer or Winter vacations, as the case may be, in the plains or hills, should be of the duration from six to seven weeks every year.

(7) Moral and Humanitarian education should form an integral part of our education. Students should be instructed in the fundamental principle of all religions. The schools should begin their routine after an assembly of at least ten minutes' duration and a prayer selected by the Principal should be recited. Periodical discourses and talks should be arranged about the lives of great persons and topics concerning moral and spiritual values.

(8) A close contact among the teachers, students and guardians is very essential for an improvement in discipline. The Head of the institution should be given all the power in order to raise the tone of discipline among students. Further, discipline can be improved by the suitable provision of recreational activities and physical education for the pupils. Boys or girls under fifteen years of age should be strictly prohibited from seeing obscene films. Every institution should instal at least one radio set.

(9) With regard to the improvement in managing committees, the Committee recommended the appointment of Administrator for those institutions where the management is vitiated and corrupt. The Head of the institution and one representative of teachers should be on the managing staff of all the aided institutions. The teachers should be included by rotation on the basis of seniority and the length of service in that very institution. The constitutions of the managing committees should properly be amended. The maximum number of the member of managing committees should be twelve. A sub-committee consisting of five members including the Head of the institution compulsorily should be formed for the sake of appointing the teaching staff. The information of the appointment of a teacher should immediately be sent to the District Inspector of Schools and his approval should be obtained. The management not complying with it should at once be superseded. The Education Code should be amended properly. The teacher should fill in the Agreement Form within four months of his appointment. Managing Committee of all denominational and sectarian institutions should have on them at least one-fourth of the total strength of members, belonging to other sects or denominations. The decision of Arbitration Board should be considered as final and the award of the Board should be implemented within two-months of the date of award. In case of default on the part of the managing committee, the Department of Education should deduct from the grant-in aid of the institution, an amount payable under

the award to a teacher. In case the management refuses to carry out the award of the Arbitration Board with regard to the reinstatement of a teacher or a Principal, the Education Department should continue making the payment of the usual salary to him out of the maintenance grant till the award is implemented. The present system of assessment of Government Grant should be revised and the grant-in aid should be increased. Students should not be charged admission fee. Further, the Committee has made suitable recommendations concerning the scale of teachers' salaries and their transfer and has thus tried to improve the conditions. A "Transfer Board" should be appointed for the purpose of determining transfers.

(10) Lastly, the Committee has put forth suggestions with regard to text-books. In the opinion of the Committee, the existing system of prescribing text-books should be abolished. No text-books should be prescribed in any of the subjects covered by the curriculum of classes IX to XII. Only a detailed syllabus for each subject should be laid down and accordingly all the heads of institutions should be left entirely free to choose text-books for different subjects in consultation with the teacher of the subject concerned. The Department of Education should, however, recommend a few books properly produced as a help and guidance for them. These books should fully cover the syllabus of all the subjects.

In the opinion of the Committee, special societies should be formed for the production of standard and graded text-books in different subjects, as is done in the United Kingdom and the U. S. A. A book once selected should not be changed for a period of at least three years unless material changes have been made in the syllabus itself. Government should undertake the responsibility of making standard books written by good authors in different subjects and make them available in market. For this purpose eminent writers should be invited to submit books on particular subjects and only standard books should be selected from amongst them.

Adequate attention should be paid to the printing of books and the quality of papers used for the purpose. Good authors should be encouraged by awarding them monetary prizes. Lastly, printing of text-books should not be undertaken by the Government herself, because "it should not be difficult for the authors to find good publishers."

Criticism :

The Report thus is of historic importance in the sphere of Secondary education not only inside Uttar Pradesh but also throughout the country for problems pertaining to education are similar at all places.

The Committee, having considered well-nigh all the aspects of Secondary Education, has put forth most practical suggestions. An attempt has been made to make the curriculum suited to student's aptitudes and requirements by eliminating all the pre-existing defects from it. The recommendations dealing with the practical and utilitarian aspect of technical education are concrete and substantial. It is essential that students should properly be guided in the matter of choosing subjects and their capacities and aptitudes should be found out through psychological tests. Indeed, improvement in this direction is of paramount necessity.

The inefficient and corrupt ways of the managing committees are a sort of ugly stigma on the face of Secondary Education. An attempt to purge them of the inherent evils is essential not only in the interests of the teachers but in those of education itself. It is a well-known fact that private managing committees are pre-eminently responsible not only for the gradual lowering down of the standard of education but also for the miserable plight of teachers. Hence the Committee's recommendations for their improvement are very significant and important. Further, diversion of the Committee's attention towards the corruption and evil rampant in the sphere of text-books is but natural. This has, however, been realized by all concerned that the publishers in collusion with the members of the Board of studies have vitiated the

atmosphere of text-books. One of the evil results of it has been the production of text-books of low standard, full of mistakes of printing as well as not free from the general evil of bad printing. They are changed every year owing to the subtle machinations of the publishers. Thus the poor students of the province are subjected to more expenditure on text-books every year. Recommendations of the Committee in this respect though not so revolutionary, are yet very useful.

In spite of the bright aspect of the Committee's recommendations referred to above, it is however, not immune from certain shortcomings. No remarkable change, for instance, has been brought about in the curriculum, the groups A, B, C and D into which it had been classified in 1948, are quite the same; though the Committee confesses avowedly that proper education is not being imparted under the Groups C and D i.e., Constructive and Aesthetic Groups.

With regard to improvement in the management of the Secondary institutions too, the recommendations are not very original. In fact, recommendations in this respect are *mutatis mutandis* those which had been put forth by Raghukul Tilak Committee. But neither the managers nor the government implemented them. The teachers could not be represented on the managing committees. The Government did not interfere in this matter owing to the vehement protests of the managing committees and this most desirable and essential improvement had been deferred. Under these circumstances should we cherish the hope that the Government would implement it when put forth by the Acharya Narendra Dev Committee? So far as the function of the Arbitration Board is concerned, it has proved quite useless and unsuccessful so far in Uttar Pradesh in safeguarding the interests and promoting the welfare of teachers. The management affords easily to ignore the decisions of the Arbitration Board. The recommendations made by the Committee with regard to the treatment of its decisions as binding and obligatory are inadequate.

In addition to that, the Committee has not undertaken the issue of the improvement in the scale of salary of teachers. Possibly it seems to have assumed that the issue was beyond the terms of reference. Indeed, improvement in this respect forms the foundation stone of all other ameliorating measures. Besides, a difference between the salaries of teachers serving in Government institutions and those of private institutions for similar work is not only improper and unjust but against the spirit of the constitution of the country as well. The Committee appears to have skipped over this important issue. Not only that, the committee; on the one hand, desires improvement and expansion of crafts and technical education, but, on the other, it has not paid any attention to the low grade of salary fixed for the teachers of Art and Crafts. When teachers of Music, Sanskrit and Hindi in High Schools are paid the grade of the trained Graduate, how can we expect any appreciable progress in Crafts? In fact, it sounds somewhat ridiculous.

From the viewpoint of inspection and supervision, the Committee has not seriously dealt with the issue of inefficiency, laxity and even bribery rampant in Inspection Department. We dare say that the District Inspector of Schools have been quite unsuccessful in protecting the rights and privileges of teachers. A good number of them feel beholden to the school managers and are always on the look-out to victimize the poor, helpless teachers. The managers enjoy omnipotence in their own sphere so much so that they do not pay any heed to the directions of the Inspectors. Under such conditions, our aim of improving the Secondary Education is nothing but a dream incapable of being materialized.

Lastly, the Committee's recommendations with respect to text-books are not basically different from the pre-established system. There is every likelihood that power which may be wielded by the Head of the institution in matters of prescribing text-books would be grossly abused. The publishers would not lose any opportunity to influence the Head of the

institution through proper or improper methods in order to serve their own private ends. Further, the catalogue which would be published by the Department of Education may be affected by the machination and influence of the publishers. Besides this, the Committee's views that the Government should not undertake the responsibility of publishing textbooks, for "it should not be difficult for the authors to find good publishers" are totally divorced from reality. Dire consequences may ensue if capitalism is given a wide rope in the sphere of education which is of fundamental magnitude and necessity. It is hard for authors to find 'good publishers' now-a-days when each bookseller carries on the work of publication as well. The responsibility of publishing text books should, as a matter of necessity, be undertaken by the government itself and it should, as far as possible, be nationalised. Besides, the Committee has not referred even in the slightest degree, to the so-called books (Notes, Questions and Answers etc) keys and such other cheap help books, which are flooding the market today helping to bring down the general standard of education.

Despite these limitations, the Committee's recommendations are immensely valuable and practicable. The U. P. Government should endeavour to implement them as soon as possible.

Improvement in the Conditions of Teachers :

Teachers are the main responsible factors of the success of an educational plan and building of the nation. For the fulfilment of this aim, there is the need of well-trained, contented, healthy and capable teachers. Training in the case of teachers is as important as food. One supplies nourishment to the mind, and other to the body. It is, indeed, a far reaching sagacity to keep teachers immune from financial worries.

Some sundry efforts have been made to ameliorate the condition of teachers in Uttar Pradesh. An attempt had been made in the year 1949 to improve the grade of salary of

teachers of primary and secondary schools by revising them. Again in the year 1959 the grades have been revised.

There is another point worth marking here ; it is the undesirable distinction between the grades of teachers' salary in Government and private institutions. It is highly unjust and improper from the view point of social justice. The Constitution of India provides equal pay for equal work as a fundamental right. Besides this, much discontentment is prevailing among the teachers of Secondary schools on the issue of dearness allowance. They hold that there is no law concerning dearness allowance in the privately conducted schools. Teachers in such schools get only Rs. 3/- to Rs. 15/- P. M. as dearness allowance whereas they get Rs. 30/- to Rs. 35/- P. M. in Government institutions. It is beyond the scope of this book to discuss the propriety or impropriety of such a practice. It should, however, be maintained that the condition of teachers should necessarily be improved.

Apart from the inadequacy of salary grades for teachers, another glaring anomaly in Uttar Pradesh in the sphere of Secondary Education is the Private Management (or Mismanagement ?) of the schools. In the absence of effective measures and inefficiency of the Education Department of the State, the teachers have little protection and security of service from the caprices of these quasi-educated managements. As a result of the struggle of the teachers through the Secondary Teachers Association some half-hearted attempts were made to reform the management of Secondary institutions, but no relief worth mention has so far been provided. Here it will be significant to mention the last attempt on the part of the State Government in order to ameliorate the plight of the Secondary teachers by passing a Bill in September 1958 after amending the U. P. Intermediate Education Act of 1912.

The primary object of this Bill has been to regulate the management of the Private Secondary Schools and to offer security of service and graded salary to the teachers. The measure, by itself not adequate to reform the Secondary edu-

cation under private management, at least paves the way for some more progressive reforms in future. It, for instance, gives power to the Government to issue regulations prescribing salary and allowances, rules for leave and so on. There are some provisions which definitely curb the unbridled authority which the school managements have enjoyed since long. The Amendment provides for a uniform pattern of administration and gives power to the Government to supersede school managements found to be indulging in wrong practices.

Though the Secondary teachers seem to be reconciled over the reform, the greatest opposition arose from the side of the School Managers Association. The most disputed provision relates to the question of termination of a teacher's services. It withholds the right of the school management to terminate the services of any teacher without prior approval of the District Inspector of Schools. It, however, awards the right of appeal to both the parties against the decision of the Inspector. The appeal is to be judged by a Regional Appellate Committee, a tripartite body comprising the Regional Deputy Director of Education as Chairman, the School management and the teacher concerned. The appeal is to be judged by a Committee composed of the Deputy Director of region concerned and one representative each of the School Managers Association and Secondary Teachers Association, known as *Madhyamik Shikshak Sangh*. Neither of the party, however, has a right of appeal in a court of law against the orders of the Appellate Committee.

Though the Managers Association had opposed the measure on the ground that too much wide executive powers have been given to the District Inspector of Schools and that the provision has taken away from them the inherent right to manage and also that it strips the school management of its authority to enforce discipline and efficient service, yet it can be contented that these arguments can also be raised by a bad management. The very foundation of the Amendment in the fact that a great majority of school Managing Committees have

failed to function properly and thus adversely affected the condition of the teacher and therefore standard of education. Thus, it is expected that the measure would ensure to a great extent the security of service to a teacher against the high-hardness of the managements. But there seems little justification for the State Government to go with a snail's speed with the reform by withholding its implementation. It is feared that delaying the enforcement of the measure any further might rob the Government of the grace and good-will created by passing the Bill.

Training of Secondary Teachers :

With the growth of Secondary education in the State it has been imperative to supply a growing number of trained teachers to the secondary schools. Though in the beginning there were only two Training Colleges, but since the number is increasing. Most of the universities in the State have got a Department of Education where there is provision of B. Ed. and M.Ed. courses. Besides some affiliated colleges have been permitted to open training departments where there is facility for B. T. and L. T. or B. Ed. courses. The State Government is also running the Government Constructive Training College Lucknow, Government Women Training College Allahabad, Government Training College Allahabad, Government Home Science Training College Allahabad, Central Pedagogical Institute Allahabad and Government Physical Training College Rampur for the purposes of specific type of training in these institutions to the secondary teachers. Every year these facilities are being provided for a larger number of pupil teachers. Efforts are also being made to raise the quality of this training imparted in various universities and colleges so as to better equip the teachers to enable them to play their full role as the nation-builders.

Apart from the above developments, various schemes are being implemented during the Second Plan period for the expansion of secondary education. One of the four Committees appointed by the State Government in May 1958 for the

reform of education in U. P. on various stages, one Committee is for the Secondary education. This Committee will evolve through legislative measures a solution for securing not only the smooth working of secondary schools but also for bringing about security of service for the teachers. The Committee will also consider the Grant-in-aid rules, suitability of time for examinations, curtailment of holidays in the interest of education, and ways and means of timely disbursement of salaries of teachers. It will also examine the cause of the large number of writs against the Intermediate and High School Board during the recent years and suggest measures to control growing indiscipline among students. It has also been decided by the State Government in February 1959 to deem all the invigilators on duty in the examination halls as public servants for the time being, in order to discourage the incidents of violence with teacher invigilators.

Special institutions : Recently some special educational institutions have also been established. The main ones are Psychological Bureau, Allahabad; the Pedagogical Institute, Allahabad, the Constructive Training College, Lucknow; the Physical Training Colleges, Lucknow and Rampur and the Nursery Training College, Allahabad. The Psychological Bureau at Allahabad had been established on the recommendations of the Report of Acharya Narendra Dev Committee. There was dire necessity of its establishment from the viewpoint of providing proper guidance to the students in matters of choosing different curricula according to their capacities, tastes and aptitudes. In March 1952, its regional centres were opened at Meerut, Banaras, Lucknow, Kanpur and Bareilly. In future, there is the scheme of opening such centres in each district.

At these centres, assistance and proper guidance is given to the students to choose the courses of studies, curricula or vocations, by testing their tastes and intelligence by different psychological and objective methods.

The Pedagogical Institute, Allahabad, had been founded in 1948. The main objectives of this Institute are to draw up curricula for various stages in education; to examine into various problems pertaining to education and make new experiments in the sphere of Secondary Education. It has also prepared many text-books for different subjects.

Besides these institutions, a Nursery Training College had been founded at Allahabad in July, 1951. Though there is no Government Nursery or Montessori school worth mentioning yet some private schools are being encouraged. The institution referred to above has been opened for the purpose of supplying trained teachers in such schools. The undergraduate female students are admitted to it, and they are admitted to the diploma of C. T. at the completion of a two-year course.

At Lucknow, there is a Constructive Training College and a Physical Training College. The former institution had been established in the year 1948 for the purpose of implementing the scheme of multi-lateral curriculum in Secondary schools and giving training in subjects under the Constructive group. For many years, it has been functioning at Lucknow. Besides the department of imparting training to teachers in various crafts, there is a productive centre, the aim and function where of is purely vocational. There is provision of physical training to the graduate and under graduate boys and girls. With a view to initiating male and female graduate or undergraduate teachers into the method of imparting physical education to students provision for their training in Physical Training College has been made under development plans of the Department of Education. Here training is given in the use of stick, folk-dances and swimming along with other physical exercises.

Among other educational projects, we can include social service and military training too. Social service had been experimented in ten districts. Territorial Army education was made compulsory for the Intermediate students in eleven districts. Now both these schemes have been amalgamated

and introduced in seventeen districts. The number of students receiving military education in the state is well-nigh 30,000. Now there is provision of National Cadet Corps training for the students of IX and XI classes.

Similarly, there are other educational plans being implemented in the state *i. e.* education for girls and physically handicapped persons as well as social education. The State Government has made special arrangement for the expansion and encouragement of Hindi. Every year standard authors of Hindi are being awarded prizes for producing good text books and thus encouraged in their literary venture by the Government. Hindi has been recognized as the state language for administrative purposes.

Higher Education :

Uttar Pradesh has shown marked progress in the field of higher education. The number of Universities in this state is larger than that in other states. There are eight universities here viz. Allahabad, Lucknow, Aligarh, Agra, Banaras, Roorkee Universities and Gorakhpur. Besides, there is the Sanskrit university at Banaras which makes the number eight. There are many Arts, Science and Commerce colleges in the state, which are affiliated to Agra, Lucknow, Allahabad and Gorakhpur Universities. There are also Agricultural Colleges at Agra, Kanpur, Allahabad, Lakhavati and Shikohabad. At Dehradun, there is the Central Forest Institute. The Harcourt Technological Institute at Kanpur is one of the premier technological institutions of the State. Training Colleges too fall in the category of higher education. Banaras University conducts education in engineering also. Besides these institutions, there are certain important non-government institutions *i. e.* Gurkul Kangari; Kashi Vidhyapith; the Sahitya Sammelan Prayag; the Mahila Vidyapith Prayag; Bhatkhande Sangeet Vidhyapitha, Lucknow and Dar-ul-ulum, Azamgarh which are imparting education in oriental classics.

There are two Government Degree colleges one at Gyanpur (Banaras) and the other at Nainital. Out of the eight Universities

of the state, the Banaras Hindu University and Aligarh Muslim University are under the jurisdiction of the Central Government. The Engineering University at Roorkee and the Sanskrit University at Banaras are under the direct control of the U. P. Government. The remaining four universities are autonomous institutions. These universities suffer from the malady which is the usual lot of other Indian universities. Many an evil had crept into them such as the spirit of partisanship, communal or provincial prejudices, improper appointments, embezzlement and wastage of money, deteriorating standard of education, corruption rampant in the sphere of text-books, and appointment of examiners etc. Hence the government has perforce to introduce amendments in the constitutions of these universities.

In 1953, a bill had been introduced in State Legislative Assembly in connection with the constitution of Agra University. Proper amendments have been affected in the regulations of the University as a result of the passing of the Bill. According to the amendments, the Vice Chancellor shall not be elected but appointed. Similarly less importance will be attached to electionary method in the formation of the Senate and the Executive Council. Where the election is compulsory, it will be conducted on the principle of single transferable vote. Half of the total number of examiners will be taken from other universities. The maximum limit of the income of any single individual accruing from various sources of the University shall be fixed. Improvement has been done as regards the appointment of teachers. In addition to these, there are other innovations introduced in the statutes of Agra University, the main being setting of three-year Degree course for the in-service people, introduction of the method of working on the principle of co-operation and co-ordination among different affiliated colleges and starting of teaching gradually in various subjects. The Hindi Institute and Institute of Social Sciences have already been established. It is

expected that the university will start teaching in all the Post-Graduate departments soon as a result of which no local college will be authorised to carry on post-graduate teaching.

The Allahabad University is, however, said to be vitiated by similar lower politics. The State Government, therefore, appointed the Allahabad University Inquiry Committee under the Chairmanship of Hon'ble Justice Mootham on September 17, 1951. The purpose of the Committee was, by making a thorough examination into the internal affairs, to submit its recommendations with regard to enabling the University to discharge its various functions and duties and fulfil its multifarious objectives. The Committee had submitted its Report to the Government on February 22, 1953. In its Report, the Mootham Committee has expressed its views about all the internal affairs of the university by studying them thoroughly *i.e.* students and their welfare, hostels, standard of teaching, research, appointment of teachers and their grade of salary, constitution of the university, financial condition, examinations, administration and Government grant-in-aid, etc.

The U. P. Government has amended the constitution of the Allahabad University on the basis of the recommendations of Mootham Committee. A controversy in higher spheres had emerged with regard to the amendments. Various views clashed together on the point of assailing the autonomy of the university. According to the amendments, other Degree colleges existing in the town of Allahabad, have been affiliated to the University as 'Associate' colleges. Prior to that, three local institutions *i.e.* the Kayasth Pathsala College, Ewing Christian College and Naini Agricultural Institute, were already affiliated to the Allahabad University, though there was no such provision in the Constitution of the university. The University authorities feared if the Government declared those three institutions as "Associate" colleges, other colleges established outside the town might also be affiliated to it in future affecting thus the standard of teaching adversely ; and its essential character *i.e.* the teaching type would also suffer

considerably. But the Government harboured no such intention as might result in an affiliation of other colleges outside the city to the University.

In addition to these, there are certain other problems which have been solved under the present amendments; they are pertaining to the appointment of the Vice-Chancellor, determination of the powers of the Executive Council and the Senate, duties of the teachers, provision for raising the standard of teaching and research work and the financial condition of university, etc.

Similar changes have been effected to purge the University of Lucknow from some of the similar defects and evils with which the universities of Agra and Allahabad were suffering. The instances of the existence of a gross maladministration, indiscipline, factionalism and groupism and intrigues followed by Government high-handedness have come to light in State's biggest University—The Banaras Hindu University as a result of a recent enquiry being made by a screening committee, popularly known as Mudaliar Committee, established by the Union Government. Infact conditions in almost all the Universities, not only of U. P. but of India, are almost very much similar.

The U. P. Assembly has passed an Agricultural University Bill in December 1958 to be established at Rudrapur for the purpose of providing higher education in Agriculture and allied rural problems. It is also expected that two more universities one at Meerut and the other at Kanpur might be established in near future.

Besides the reform of particular Universities and bringing new ones into existence, efforts are being made to improve the condition of affiliated colleges also by giving them more grants for the various purposes, such as construction of hostels, libraries and laboratories, opening of new departments, provision for increasing facilities for games and sports and physical exercises etc. It is also expected that all the degree

colleges in U. P. are proposed to be brought under the Central Scheme of a three-year degree course from the first year of the Third National Plan, namely, the financial year 1961-62. Although the U. P. Government was asked along with other states to implement the three-year degree course with effect from the year 1958-59. The State Government expressed its inability chiefly on financial grounds. If the Scheme were to be implemented for the remaining two years of the Second Plan, it would entail an additional financial burden of Rs. 72 lakhs, which is half of the total expenditure because the rest half was to be met with by the Union Education Ministry. But it could not be done as there was little scope for any major adjustment in financial allocations already made for the Second Plan Projects.

Conclusion :

The above account and discussion of the state of education in U.P. shows that though education is marking a constantly ascending scale, yet it must, however be acknowledged that it lacks proper and adequate planning and that administration is lax and loose. The standard of education is falling in exact inverse proportion to increase in its dimensions. Proper emphasis is not being laid on equal expansion and growth of education at all stages. For instance, no appreciable efforts have been made to develop pre-primary and nursery education in the state. In fact little attention is being devoted to pre-primary education in our country whereas governments of the countries like France, U. S. S. R. England and the U. S. A. spend considerable money on pre-primary education. If some sundry sporadic efforts have been made somewhere, education is so expensive there that it is impossible for children of all classes to get admission. The standard of primary education has been falling to such an extent that people of middle class do not send their children to those schools. The standard has much deteriorated in the name of Basic education. The problem of deteriorating standard is the same even at the level of Secondary as well as University stage of education. While expan-

sion is taking place in educational sphere of the state, it is natural for the standard of education to go down to some degree. But it should not, however, persuade us to think that no efforts should be made to raise it. It is hoped that attempts will be made in this direction in near future, Under the Five-Year Plans the U. P. Government has endeavoured like other states to promote social and primary education along with the implementation of the Community Development Projects and National Extension Schemes. The rest of Indians are looking with interests and for the sake of deriving inspiration towards the possible success of the experimentation of the Reorientation of Education scheme carried on in Junior High Schools and Secondary Schools of Uttar Pradesh. The scheme of dividing the curriculum of Secondary education into Literary, Scientific, Constructive and Aesthetic groups is quite a novel one. But at the same time Uttar Pradesh is lagging far behind other states such as Bengal, Madras, Mysore, Maharashtra, and Kerala in the field of Women's education. In the field of higher education, things are much better. From literacy point of view Uttar Pradesh is inferior to other states of southern India. It is to be hoped fervently that Uttar Pradesh will not be so in future.

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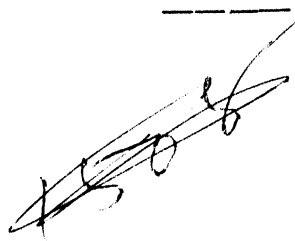
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